

DESTINY

The Magazine of National Life



GATHERING THE HARVEST

"The Fruit Of The Earth Shall Be Excellent And Comely"

⌘ PAGE 327 ⌘

MASSASOIT—

The Indian Statue in Plymouth, Massachusetts



*M*ASSASOIT was an Indian Chief, born in what is now Massachusetts (1580-1660). He was Chief of the Wampanoag Indians and ruled over the greater part of the territory of Massachusetts. He made a treaty with the Pilgrims (1621), the earliest recorded in New England. It was faithfully observed for fifty-four years. Massasoit's two sons, Wamsuta (Alexander) and Pometacom (Philip), succeeded him as chief sachems.



FRUIT of the EARTH



ALLUSIONS to plowing, planting, the growth of the seed and finally its maturity into the harvest often appear in the Scriptures in allegorical settings to illustrate great spiritual truths. Jesus used the parable of "The Sower," for instance, to depict the proclamation of the evangel of the Kingdom, the planting of the seed of the Word of Life and the resulting increase to culminate in a great era of harvest time.

When reference is made to the fruit of the earth, one naturally thinks of the fall of the year and the ingathering of the grain of the fields, the fruits of trees and the vegetables from farms and gardens which sustain both man and beast. This is the orderly functioning of the cycle of seed time and harvest, guaranteed by God when He promised Noah following the Deluge: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8: 22).

The Prophet Isaiah refers to a particular day when the beauty of the fruit of the earth will be like an adornment for those who survive in Israel. This follows his description of the results of Divine judgment upon His people and the inhabitants of the earth, eventuating in the events of the Great and Terrible Day of the Lord. Isaiah proclaims that thereafter the time will have arrived for the exaltation of the Lord, who is called the Branch: "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel" (Isa. 4: 2).

In his 59th chapter the prophet refers to this same order of happenings in more detail, climaxing with the proclamation: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord!" Then follows the call to His people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60: 1).

The fruit of the earth in that day, which is described as so delightful and fair to the remnant of Israel who escape destruction, will be the excellency of the righteousness of the Law of the Lord. Justice, equity, peace and prosperity, the fruits of the per-

fection of Kingdom administration under the benevolent rule of Him who is the Branch of Righteousness, will be established throughout all the lands of His people when His Glory rises upon them.

When our Lord said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," He was basing this unconditional promise upon the fact that the fruits of righteousness will not fail to mature. The Divine Gardener will not be thwarted in the ultimate fruition of His planting according to His foreordained design.

The result will be: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62: 2).

The ushering in of the glorious era of the Kingdom under the millennial rule of Him who is King of kings and Lord of lords was gloriously envisioned by Isaiah: "And those who remain in Zion and are left in Jerusalem will be called holy — even everyone who is enrolled among those destined for life in Jerusalem — when the Lord has washed away the filth of the daughters of Zion, and has wiped out the bloodstains of Jerusalem from the midst of it, by the spirit of judgment and the spirit of destruction. Then will the Lord create over the whole site of Mount Zion, and over her assemblies, a cloud of smoke by day and the glow of a flaming fire by night; for the glory of the Lord will be a canopy and a bower over all, serving as a shade from the heat by day, and as a refuge and shelter from storm and from rain." (Isa. 4: 3-6, *Smith & Goodspeed Trans.*)

Those who "remain in Zion"; that is, His Kingdom, are the remnant of the Israel of God who escape the destruction bringing the age to its close. They will enjoy the blessings of the restored Kingdom administration in the coming age of righteousness. Those who are "left in Jerusalem and will be called holy" at that time are the overcomers who return to reign with the Lord. They are the rulers in Jerusalem, having the Name of God written upon them, for they alone were previously enrolled among those destined for immortal life in the New Jerusalem.

F • O • R • E • W • O • R • D

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. That the ten-tribed Kingdom, or House, of Israel is distinct and separate from Jewry is a recognized fact. The *Jewish Chronicle* for May 2, 1879 stated, "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. Then ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if this people are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenant, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right, then there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of

appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they too have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in whole-hearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this fact (Jer. 31:35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the proph-

ecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

DESTINY is a magazine published by plain Americans who have seriously studied God's Word and have seen His hand in American and world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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The MARCH of HISTORY

The Lost Peace WHEN PEACE WAS taken from the earth in 1914, an era of increasing tribulation for mankind began, resulting in suffering and violence with the attendant destruction of human life and property that has exceeded any period of like duration in all human history. Prior to 1914 men had turned away from God and materialism became enthroned. As pointed out in *Study in Daniel*:

"Instead of being grateful to God for the revelation of their identity, and turning to the full administration of all His laws, Israel's prosperity produced only the advancement of materialism and spiritual decadency as higher criticism and modernism began to flourish throughout Anglo-Saxon lands. In the midst of this great week of the greatest of Jubilees, when God's people were enjoying a high degree of progress and prosperity, peace passed away." (*Study in Daniel*, p. 253.)

Now that a generation of forty years is ending since the passing of peace with the commencement of World War I, we are observing the vain attempts of Anglo-Saxondom to regain the lost peace through the devious contrivance of achieving so-called "peaceful co-existence" with nations whose aggressive intentions are openly proclaimed through propaganda and boldly implemented by ruthless action to attain their ends. Invariably the outcome of encounters through diplomatic channels or across-the-table conferences is to accede to the demands of the enemy. It is as reprehensible to resort to such methods now in an endeavor to restore the peace we lost in 1914 as it was to ignore what God required of us prior to 1914 and lose the peace we had.

Unfortunately this desire for peace is not actuated by a longing for the restoration of righteousness in the nation; rather, it stems from the desire to return to days of ease and from the desire to obtain freer trade among nations to satisfy the greed for profit. The moral issues involved are not considered. God took peace from the earth in the early years of the twentieth century because His people had utterly failed to grasp the spiritual opportunity that might have been theirs to acknowledge Him as their God, pledge themselves to His service as His people and make a testimony of faithfulness to Him before the world. Now, because we continue to ignore God and repudiate His laws,

He will take our possessions and our prosperity from us.

Can the Western world succeed in its desire to purchase peace at whatever price the enemy may exact? The answer is an emphatic *No!* In the same way that the Central Powers made it impossible for peace to continue in 1914, the rise of the Power of the East is now making it impossible for peace to be restored. No appeasement of the foe, no matter how great, will bring this to pass. The events of the summer of 1914, initiating World War I, brought conflict on a scale never before experienced by man. The events at the end of forty years are making inevitable the beginning of a Time of Trouble which Daniel was told would be unlike anything that had gone before it since there was a nation upon the earth.

The mere expression of the desire for peace contains no inherent capability to achieve it. The ability to secure peace lies in the righteousness of the people who desire it. The foundation of their righteousness is obedience to the Divine law and in this alone lies the inherent strength to achieve lasting peace. There can be no peace without righteousness, for peace is its by-product; first righteousness, then its corollary — peace! As national leaders scurry back and forth from one conference to another, seeking peace when there is no peace, we are reminded of the words spoken by the prophet Isaiah:

"There is no peace, saith my God, to the wicked." (Isa. 57: 21.)

It will be only when, as a nation, we become willing to restore the administration of the righteousness of the Law of the Lord throughout the land that hope for an early fulfillment of the deep human desire for peace can be entertained. Only then will it be possible for His people to look forward to the time when they may delight themselves in the abundance of peace as the Psalmist has declared.

Pattern of Appeasement

THE WHOLE TREND of human history was entirely changed in a short period of but 38 days from June 28 to August 5 in 1914. During that momentous interval the pressure of contending forces among nations was mounting toward an inevitable climax. However, every aggres-

sive move made by the Central Powers was countered by a strong move on the part of the Western Powers. True, World War I proved to be unavoidable, but it ended in defeat for the aggressor in 1918.

At the end of a forty-year cycle, we have a recurring period of 38 days from June 28, 1954 to August 5, 1954. Unlike 1914, however, the Western Powers are not opposing with forthrightness and vigor the calculated moves of the enemy. Instead of standing up to an aggressive and ruthless foe, they have virtually capitulated to his demands whenever they have been maneuvered into a position compelling a decision to be made.

In 1914 the Western nations possessed sufficient insight and moral courage to resist evil aggression, even though the invasion of the small nation of Belgium by the Central Powers meant world war. Today we witness the spectacle of those same Western nations compromising with an evil aggressor and permitting Soviet Russia and Communist China to infiltrate and seize the territory of peaceful little nations one after another.

We consented to a Korean truce at the cost of accepting defeat and the division of that unfortunate land. Actually this price for "peace" was too great to pay when we might have won the conflict and recovered the territory seized in behalf of the nation to which it belongs. Events are to shortly demonstrate how precarious the peace purchased by such means really is.

By accepting defeat in Korea, the defeat of the French forces in Indo-China became inevitable, for Red China was thereafter in a position to strengthen the Communist divisions and step up the conflict in Southeast Asia. Now that the Indo-China war has been terminated to the complete satisfaction of the Communists, where will the aggressor strike next?

A joint statement was issued by President Eisenhower and Prime Minister Churchill on June 28, 1954, the commencement of the 38-day period from that date to August 5, 1954. Among other things they promised to use "every peaceful means" to secure independence for those countries that want it. But this emphasis on "peaceful means" only serves to make Soviet Russia and Red China aware of the unwillingness on the part of the West to meet evil aggression with armed resistance. The sinister aspect of this admission of weakness by the Western powers is revealed in a close study of events during this present 38-day period.

New Zealand and Australia urged immediate action on a Southeast-Asian defense treaty, supported by the United States, but Great Britain hesitated and France, occupied by her troubles in Indo-China, capitulated to Communist pressure there.

Great Britain remains adamant in her stand favoring the admission of Red China to the United Nations, undoubtedly to protect her Far Eastern interests and to assure her that trade with China will continue. The United States does oppose the seating of Red China in the UN and Senator Knowland warned that, upon the seating of Red China, he would work to terminate United States' membership in that organization. This, however, was a bolder position than the Administration was prepared to take and Secretary of State Dulles, as spokesman for the White House, assured the world that we have no intention of leaving the UN.

The perplexities confronting the world at large are mounting rapidly. The decisions at Geneva alone, and

their aftermath, have added problems for which it is impossible for the statesmen of the world to find a peaceful solution. This conference ended in victory for Red China and the virtual capitulation of France in Indo-China. Every confidential report indicates that a very dangerous man has ascended to power in the French nation in the person of Premier Pierre Mendes-France. He is shown to be a radical-Socialist adventurer out for a Moscow-Berlin-Paris-Peking axis to the exclusion of the United States from world affairs.

On the very day that Mendes-France won the approval of the French National Assembly for the truce he had negotiated at Geneva with the Communists (July 23, 1954), Red China shot down an unarmed British commercial airliner over the South China Sea. Following this two Red Chinese jet planes were shot down by American rescue planes for attacking them when they were sent to pick up survivors from the ill-fated British Skymaster.

On July 25, 1954, Ho Chi Minh, the Red Vietminh leader, gave his promise that he would "liberate" all southern Vietnam. This was to be expected, for the infiltration tactics which have been so successful in other conquests would naturally be used in Southeast Asia.

At the same time General Chu Teh, Red China's commander-in-chief, declared on August 1st that his country is resolved to conquer Formosa and liquidate Chiang Kai-shek. He stated they will brook no interference from other countries in doing so. Chu maintained that their task will not be completed until Formosa has been wrested from Chiang's Nationalists.

In order to take advantage of the capitulation of France at Geneva, Soviet Russia lost no time in calling for a conference of Western Powers for talks on the unification of Germany. The objective of this move is clear, for through conferences, as in the past, the Communists stand to gain much and the absorption of all Germany behind the Iron Curtain is the Kremlin's avowed purpose.

The pattern of disintegration of Western prestige and power was even more plainly revealed when, on July 27, 1954, Great Britain signed an agreement with Egypt to terminate their 72-year-old occupation of the Suez Canal Zone. This move signalled the withdrawal of stabilizing forces from one of the most important gateways of the world. The British evacuation of the Suez Canal Zone will leave a vacuum that Egypt will be totally unable to fill, as coming events will demonstrate. What the Prophetic Word has to say about "the tongue of the Egyptian sea" corroborates this.

On August 5, 1954, the final day of the 38-day period under observation, Iran and eight international oil companies initialed an agreement ending the long dispute over Iranian oil. This settlement is being hailed as a triumph for Western diplomacy, but even here there is a fly in the ointment. That "fly" is Soviet Russia, for the Kremlin has no intention of allowing the West to gain benefits from oil that Russia herself covets. Neither can Soviet Russia permit Iran to profit financially from the deal to thwart Soviet plans in the Middle East. It is possible that the Iranian oil concord may hasten Soviet moves in the Middle East in the form of military action before the Iranian economy can be stabilized by profits from the resumed flow of oil.

The extent of the reluctance of the United States to risk conflict with Soviet Russia was bared by the visit of Syng-

man Rhee of South Korea to the United States. Dr. Rhee addressed the Congress on July 28th, urging that the United States navy and air force give support and backing to 2,000,000 Asian soldiers to resume full scale war on Red China to free the captive peoples and halt the Communist drive for world domination. His plea was received in cold silence. Again, on August 4, 1954, the South Korean President declared in an address before an American audience that the South Korean government had hoped for a peaceful solution of "the Korean problem" but found its hopes at Panmunjom and Geneva were futile. Then he sounded a warning that the present methods of fighting Communism are a losing battle. He pointed out:

"Indo-China is almost gone. Thailand will be next; then all southeast Asia. India is almost gone. Great Britain and France don't know where they stand. International Communism has come to South America. . . ."

All of the happenings during this 38-day period outline in dark detail the pattern of appeasement as the West compromises with the foes of righteousness. At the same time they reveal the determination on the part of World Communism to pursue its program of conquest. It is now clearly seen that it was the capitulation of the Western powers by appeasement in Korea that firmly established the enemy's present pattern of aggression. The fond hopes of President Eisenhower of accomplishing the defeat of the Communist conspiracy "by peaceful means" without war, together with Prime Minister Churchill's wistful desire for "peaceful co-existence," will be utterly shattered when the hordes of Soviet Russia, augmented by those of Communist China, make their supreme bid for world domination.

End of Colonialism

said:

"In his passion to write a peace with the Russians before he dies, Churchill also is writing the epitaph of one of the most glorious pages in human history."

A shrinking British Empire is causing many to ask an important question. Is Anglo-Saxon prestige and power passing as history has revealed the passing of civilizations and empires of old? Humanly speaking the answer would seem to be in the affirmative and, except for the sure word of prophecy, one might be led to suppose the epitaph of the glorious record of Anglo-Saxon-Celtic achievements is now being written. If we are not witnessing the disintegration of a once-mighty and virile race of people, then what is the significance of what is transpiring?

From a small island Kingdom Great Britain expanded into a nation and company of nations. During the same period the United States grew to become a Great People. However, although together we inherited the double portion of Joseph, which Jacob bestowed upon our forefathers, Ephraim and Manasseh, because we are now actuated by the lust for materialistic acquisition rather than the fear of the Lord, and have failed to put the righteousness of the Law of the Lord into practice in the administration of the affairs of state, God is withdrawing His blessings. Instead of removing all evil from our own land, we have trans-

planted the white man's sins in the lands of the people over whom God gave us dominion and unrighteousness has increased throughout the earth.

God is moving now to dispossess the Israel nations of their dominion, removing their prosperity preparatory to cleansing them of all their unrighteous practices. Afterward, when His purposes are accomplished and His people move to willingly restore the administration of the perfect Law of the Lord in the land, the nations around will plead for admittance into this spiritually revived commonwealth of nations. Never again will it be thought necessary to force the acceptance of Anglo-Saxon overlordship, for Isaiah prophesies:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2: 2-3.)

This definitely shows a reversal in the process of empire-building. Instead of acquiring colonial possessions as in the past, the peoples in backward areas will come voluntarily so that they may partake of the blessings of the Kingdom because they will have witnessed the results of its righteousness. It is for this reason that God is now moving to destroy the power of His people so that the end of the present order may be accomplished (see "Deliverance Through Trouble," *DESTINY* for September 1954, pp. 301-306). When, finally, their power is completely broken, the end will come as predicted by Daniel (Dan. 12: 7). This is not to be the end of His people or of His Kingdom, but of the present age and of unrighteousness in the midst of His Kingdom. Then will come the great awakening to spiritual truths as predicted by Isaiah:

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60: 3.)

Meantime, under the pressure of adversity, His Kingdom people are going to be compelled to remember the words of Moses:

"And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." (Deut. 8: 17-19.)

We are in effect "walking after other gods and serving them," for, having turned away from the Lord and His laws, we are worshipping the strange gods of materialism. God is therefore stripping us of our possessions and He will cause our prosperity to cease so that, under extreme duress, we will awaken to true spiritual values and turn to Him. Then He will restore to us the full blessings promised under the everlasting covenant made with our forefathers.

Needed: Men of Faith

WHY IS IT that we so often see our national leaders profess a belief in Christian principles and express the necessity to acknowledge God in national affairs, yet follow

a course and make decisions completely out of step with what God requires of those who recognize His overruling sovereignty?

Commenting upon this in a recent letter, Mr. A. R. Heaver observed that, although they are men who believe in Christian principles and give lip service to Christian ethics, they are not men of faith. Then he wrote:

"We have to be men of faith — not just Christian believers. So few realize the distinction, but there it is. And until we get statesmen who are men of faith, willing to put that faith into practical action, we shall continue to be governed by expediency instead of being ruled by principle."

This accounts for the disparagement between the utterances and the performances of men in high office that so puzzle the people who want to believe what they say but are unable to reconcile what they profess with what they do.

Policy-Makers IT IS REPORTED from Washington, D. C. that the State Department policy-makers hope to capitalize upon the French defeat in Indo-China and the coming British withdrawal from Suez. In these two events they see the death of French and British colonialism. They believe that, as a result, coming events will put the United States in a position to proclaim publicly the views on self-determination of peoples that State Department officials have been privately urging upon the British, and more especially the French, since the end of World War II.

The report is that a number of policy-making speeches on this theme are expected in the next few weeks from United States officials. These officials are convinced that impending additional developments in the Middle East and Africa will confirm their views.

What these policy-makers are entirely overlooking is that colonialism in itself was not an evil thing and, in fact, brought many benefits to backward peoples in past generations. However, as time went on, the advantages were almost wholly offset in many countries by the exploitation of native peoples for profit and personal gain. Nevertheless, there is also the fact that colonialism at its very worst is being practiced today by Soviet Russia on a scale that virtually enslaves millions of people. We are convinced that back of much of the unrest in so-called colonial areas is Communist propaganda. The colonialism of the French in Indo-China, no matter how shortsighted and heedless of the people's interests, will very likely prove to have been equal to life in paradise compared to living conditions under the colonialism of Communist masters.

Of one thing we can be sure: as one people after another deliberately choose to walk out from under the justice of Anglo-Saxon law and its equitable administration, their lot will not be improved. The coveted self-determination they seek may turn out to be a will-o'-the-wisp, bringing self-imposed enslavement under despotic rulers among their own people who rise to power over them. This will result in their second state being far worse than their first. Then, too, they must exist in terror of becoming a prey to imperial Communism whose tyrannical leaders will completely dominate their lives and destiny.

A great surprise is in store for the State Department

policy-makers who at the moment are convinced that their sponsored destruction of Anglo-colonialism is going to bring great improvements to the peoples of Asia and the Middle East. Actually they have been working to remove the one restraining force that up to now has been holding Soviet Russia and her satellites in check. Unknown to them the impending developments in the Middle East and elsewhere will shortly demonstrate that their scheming has been undermining the dike that has kept the flood tide of Communism from sweeping southward and overflowing into all lands.

When Anglo-colonialism is completely destroyed, the onrushing hordes led by their Communist masters will completely overwhelm all the carefully-planned programs of self-determination of these Washington bureaucrats. The despotic tyrants of Communism will then trample underfoot all individual rights and the national aspirations of the people in whose lands they establish their brand of imperial colonialism. What will these self-appointed policy-makers have to say then; that is, if they escape with their lives and are allowed to say it?

Peaceful Co-existence?

WHILE THE RESULTS of the recent Geneva Conference were a definite surrender to the demands of International Communism, there are those in high places in both Britain and France who would like to believe that the Indo-China truce agreement marked the beginning of peaceful co-existence with the Communist world. Meantime, a very revealing example for all the world to behold of the Communist interpretation of "peaceful co-existence" was given when the British commercial airliner was shot down in the South China Sea on July 23, 1954 while en route from Singapore to Hong Kong. There were Americans among the passengers aboard and when U. S. Navy carrier-based planes searching for survivors were attacked by two Red Chinese warplanes on July 26th, they retaliated by shooting down the attacking planes.

The sentiment was expressed abroad that the Americans acted hastily in shooting down the Communist planes, endangering international relations. Naturally the American airmen acted quickly, for if they had not done so, they, and not the Communists, would have been shot down. If that had happened, the critics would have had little to say.

It is all very well to ask the other fellow to allow himself to be shot down, but what we would like to see would be the reaction of the complaining diplomats if they were put in an airplane in an area where the Red Chinese could shoot at them. We have an idea they would be howling to high heaven for protection if they were compelled to become sitting ducks for these marauders.

Actually it is nonsense to assume that to refrain from retaliating against evil aggression will deter these barbaric enemies from further violence. Every known fact of history in dealing with those of like mind proves this statement to be true. Bullies and trigger-happy tyrants are only restrained from acts of violence by force that makes it costly for them if they attack others.

It is heartening to know that at long last orders have been issued to our armed forces to shoot and shoot to kill if they are attacked. Such a stand is long overdue. If all of the Western powers had adopted such a policy

in the inception of Communist aggression, the present incident would never have taken place. Both the Kremlin and the Chinese fear and respect force but laugh at the fearful who refrain from meeting force with force. Actually it is only through the speedy employment of forceful retaliation that evil can be overcome whether it is manifested in the acts of the criminals within or in armed raids by international pirates abroad.

Phantom Aerial Fleet

IN THE ARTICLE titled "Flying Saucers," published in *DESTINY* for March 1954 (pp. 79-84), it was pointed out that the numerous sightings of "unidentified flying objects," although rather conclusively proven to not be man-made, cannot be said to be of interplanetary origin for the reasons given. Yet the general consensus of opinion seems to be that they come from outer space. This may be due largely to the widespread publicity given this theory in the books which have been published on the subject.

The deduction is, of course, that if they are not of human origin, then they must be from another planet. However, the above-mentioned article in *DESTINY* adduces extensive Scriptural evidence to show that, while they are obviously not of human manufacture, neither do they come from other planets. It is Paul in the New Testament who contends we must eventually wrestle with "principalities and powers," going on to say that they are the embodiment of "spiritual wickedness" actuating the "rulers of the darkness of this world" (Eph. 6: 12).

"The Bible does indicate the actuality of demonic visitants from the realm of the supernatural into the human order. It is also prophetically recorded that a day will come when there will be a visitation of evil in the extreme. When that occurs God will move in judgment to destroy these forces of the nether world in the final conflict of the ages." ("Flying Saucers," p. 80.)

These deductions are amply confirmed by news releases of the observed behaviour of some of the recent sightings of these unidentified flying objects. They have manifested the ability to materialize or dematerialize at will, going from visibility to invisibility, and vice versa, according to the desire of the intelligence directing them. The following account, taken from many reports of sightings during the past few months, is of special interest. It was published in the *Chicago Daily Tribune* for July 2, 1954:

"A veteran British transatlantic airline pilot said tonight flying objects seen over the Atlantic off Labrador Tuesday night defy all available scientific information.

"Never in all my experience have I seen anything like it," said Capt. James Howard, who has piloted the British Overseas Airways flights between New York and London the last seven years.

"Here is Howard's story, backed by his 11-man crew: 'We were flying at 19,000 feet at about 280 miles per hour over Labrador. It was about 9:30 P.M. — a beautiful clear night. The sun had just set.

"Then, against the western sky, I saw the silhouettes of a large black thing around which were clustered six much smaller solid round things.

"As I watched, the biggest object seemed to change its shape and in about 30 seconds it looked flat and broad and shaped like an arrow. Then it changed into something that looked like a telephone receiver with a bump at each end.'

"First Officer Francis Lee Boyd of Fullmore, Sask., said, 'It was a full five minutes before Capt. Howard and I dared admit what we saw to each other.'

"Boyd said the objects passed parallel to the airliner at a distance of from five to ten miles from it. He said when an American jet [summoned by Howard from Goose Bay, Labrador] was 20 miles from the mysterious objects, they vanished.

"The small round ones, which had been darting before and aft the big one, seemed to melt together," he said. 'Suddenly, the big one seemed to stop moving and in a matter of seconds disappeared completely as though it had traveled at tremendous speed in the opposite direction.'

"Howard offered the final word: 'What we saw could not have been man-made. But what it was — I couldn't even try to guess.'

Until men of science recognize the existence of powerful forces under the control of super-intellects who are other than human, yet whose abode is of the earthly order, the almost unbelievable spectacles presented by the phenomena of UFO will continue to baffle them.

Sunken City WHEN FULLY EXPLORED, the following discovery, reported in the *Chicago American*, will undoubtedly shed some very interesting light upon the character of a civilization that flourished upon the North American continent in remote times.

"A mysterious sunken city, which scientists speculate may unlock the secrets of the world's oldest civilization, has been spotted. It is under the waters of Bolivia's 125-mile-long Lake Titicaca.

"The discovery was made from the cliffs of Coati Island — which the Incas called the Island of the Moon and where they located their Garden of Eden. A dispatch from La Paz to the newspaper *Madrid*, published in the Spanish capital, quoted the warden of the island penitentiary, who made the find, that the submerged city is of 'monumental' proportions.

"Coati Island, which abounds with monuments of uncertain origin, has long been known to have been the cradle of either the Inca race or of the survivors of an earlier civilization virtually unknown to archeology. It is from Titicaca, at 12,500 feet one of the world's highest big lakes, that the founders of the once-powerful Inca empire supposedly emigrated.

"Bolivian scientists pointed out that ancient Egyptian texts speak of a land far to the west inhabited by red-men who, during prehistoric times, colonized both Egypt and Sumeria under the leadership of white, blue-eyed kings. A parallel legend of the Aymara Indians, who inhabit the Lake Titicaca territory, tells of 'white men with long, flowing beards' who lived on Coati Island and furnished the race of Inca emperors."

Floodtide of Emotion

AN ENGINE lacking a governor to control the power fed to it will increase in speed until it flies to pieces. The machinery may be in good working order and the fuel it consumes is essential to produce energy. However, if it lacks a proper method to regulate the flow of fuel, instead of accomplishing useful work, it will be turned into an engine of destruction.

The human race is powered by its emotions and unless there are restraining influences to govern them, the outcome will be inevitable disaster. The only truly effective restraint upon human passions is that exercised by the inward working of the Holy Spirit in the lives of those who

know the Lord. The alternatives risked when emotions are out of control were summed up on the August 1st broadcast by Paul Harvey, who said in part:

"Philadelphia is where the Republic was born and it's going to have to be born again. Originally the Declaration of Independence meant what it said: 'With a firm reliance on the protection of Divine Providence, we mutually pledge our lives, our fortunes and our sacred honor.' But between there and here we got to figuring brains were enough; that we could do without any Divine Providence. You see the colonists expected to be blessed because they were better. We figure to get ours because we are smarter, superior intellects. We have emphasized and honored and exaggerated the importance of knowledge.

"The intellect is a tiny speck, afloat in an ocean of emotion.' Do you hear what that says? The intellect is a little bitty thing being shoved around by floodtides of emotion. Then our whole school program has been misdirected. We have been training, disciplining and developing our intellects and letting our emotions run wild. It's the emotions that keep fouling us up and filling our jails. Most of man's life is lived on an emotional plane — crime and unhappiness and drunkenness and divorce and greed are because somebody's emotions got twisted. He may be smart as all get-out, smart enough to be a bank official, a professor, an atomic scientist, yet emotionally he never grew up at all. We can make mechanical intellects; we can make an electronic mathematician; gears will do for brains. So what a person *thinks* about things is nothing special; it's how he *feels* about things that's important and we haven't been paying much attention to that.

"Americans, if so-called civilization is one day destroyed, it won't be the H-bomb that did it. It will be the greed or the hate or the fear that set it off; it will be because our head got too big for our heart to carry. We will know better but we'll do it anyway, because we are not guided by what we know, we are guided by how we feel! The present academic approach to solving our problems only multiplies them. I can name lots of smart men who can split atoms and empires, but where are the wise men who can put them together again?

"You can't repeal the Declaration of Independence's 'firm reliance on the protection of Divine Providence.' You can't repeal that and go any way but backward to the jungles. If the Republic is to live, it must be fit to live. God would have spared Sodom if He could have found ten righteous men. That was all He asked — only ten good men and He would have spared the city. I am not wanting to preach but I can't separate goodness and badness from today's news. Misdirected emotions wrote every black headline in today's paper — everyone of them. On the other hand, properly ordered emotions are the basis for love and friendship and kindness and mercy.

"So I say the first concern, I say the cardinal objective of secular and religious education should be a good emotional adjustment, not just a high IQ. And there are those in every economic and age strata who are emotionally color-blind, over-educated, underdeveloped — big ego, little faith. We have been figuring religion is just for small children and old ladies. There are 94,000,000 churchgoers and, mister, that is more than ever before, half again what it was ten years ago. Church attendance has increased far faster than our population has multiplied, yet at the same time prison rolls have climbed at the fastest rate in history — 3.2 per cent more in 1953 than the year before. How come? How come 94,000,000 get a Sunday morning shower bath, and yet so many don't come clean? Emotional unbalance is the answer.

"Our schools and our churches must share in the responsibility for what happened when they went intellectual. Too much braying in the pulpit and not enough praying in the pews. We built \$3,000,000,000 worth of new churches the last ten years, seeking further to enlighten our intellects, but neglecting the purification of our emotions.

"Listen to the songs they are singing, meaningless words and monotonous melodies. Maybe composers and publishers are prospering on this new stuff, but whatever happened to 'Rock of Ages,' 'Standing on the Promises' and 'When the Roll is Called Up Yonder? Emotional appeal? I'll say they had emotional appeal! Today the only songs a man can remember are the ones he hears on the tavern jukebox because these noisy, glittering neon shrines to Bacchus have not neglected the emotional appeal.

"Sitting here in Philadelphia amidst the historical remnants of what once was, I was reminded that the hour is so late and so many stand to lose so much. Tulsa Publisher, Richard Lloyd Jones, said it: 'We must begin again.' Somehow this seemed the time and place. Russell Janney, in his score for *Vagabond King*, wrote, 'Give me ten men, who are stouthearted men, who will fight for the right they adore.' He said, 'Give me ten such men and I will soon give you 10,000 more!' That's the way it works, you know. Ten men raise their voices and Jerichos fall. Ten righteous men and 'Sodom' and 'Gomorrah' may be spared. Ten to inspire 10,000 to lead us back to the genesis of American liberty, back to a reliance on Divine Providence and sacred honor, and the Law of the Lord will again be the respected law of this land. Then we will be worth saving."

Evidence of Disintegration

NO GOVERNMENT can long survive internal corruption for unless a means is quickly found for the removal of the cancerous growth of dishonesty and graft, the disintegration of the entire body politic will follow. In June 1954 the Israeli state was on the verge of a Cabinet crisis, caused by a police raid on the office of Rabbi Israel I. Rosenberg, member of the Cabinet and leader of the Religious Zionist Mizrachi party. The *Jewish Newsletter* for June 21, 1954 outlines the nature of the trouble in the Holy Land:

"The Israeli correspondent of the New York *Forward*, A. S. Lyric, reveals the following particulars of the scandal. The police investigation has established that the Mizrachi institution in Israel, 'Matviach Oz,' has received from America 165,000 cans of meat as gift packages sent by American Jews to their relatives in Israel. Instead of delivering the meat to the hungry people, the Mizrachi sold these cans on the black market and pocketed the money for its own party purposes. The confiscated records also showed that similar transactions were performed by Rabbi Rosenberg with machines which American Jews sent to their relatives, and that most of the relief dollars raised in the United States by the parties find their way to the black market.

"The correspondent further reveals that this practice for parties to engage in black market activities is not limited to Mizrachi, but is an accepted practice of all parties.

"It is an open secret, he says, that the Parties are doing a thriving business in the currencies they collect abroad and that individual members get rich from it. . . . With the emergence of the State, the morale of the parties sank to a low level because in order to benefit from the general distribution of foreign funds, a party must be well represented in the ministries and in the Jewish Agency. And in order to have strong representation there, every party must be strong in numbers, influence and institutions. Institutions require buildings, offices, officials and, above all, money, much money. Therefore, it is no wonder that all parties have engaged in the business of changing monies received from foreign sources in the form of canned meat, machinery and other goods.

"This is the reason why Mizrachi has decided to demand that a Parliamentary commission be appointed to examine thoroughly the books and transactions of all parties. 'Let each Party open its books and allow a thorough investigation of the moneys

it collects abroad; what it did with them and how large were the amounts of dollars it turned over to the Government. Such an investigation will prove that all Parties, without exception, have transgressed.' Because of the enormity of the scandal and the fear of its effects on fund-raising in America, the affair has been suppressed for a while, but the quiet is but a lull before a greater storm which is bound to break out soon and will bring into the open Israel's greatest internal problem which undermines the state from within no less than the danger of war threatens it from without."

The Israeli state has been in existence less than seven years, yet, according to these reports, internal corruption affects those holding high office in the government. Usually, in the inception of a nation, the ardent flame of patriotism brings out all that is noble and unselfish in the people. Only in later generations, when the high resolves of the early pioneers are no longer brought to mind and their lofty concepts are forgotten, do the evils of greed and self-seeking creep in. The present Israeli state seems to be an exception. Does this expose the true nature of the motives that brought this state into being?

Mammon in Control AMERICAN CITIZENS are convinced that Allied pressure was responsible for the ouster of General Douglas MacArthur. Subsequent events have proved the General's appraisal of the military situation he faced to have been correct and, for failure to follow his advice, we lost the Korean war. Allied proposals regarding Red China are now falling on deaf ears in the United States, for American citizens feel strongly that they are as wrong now as they were about Korea. It is also felt that the motive in both instances was and is the same — fear of offending a powerful and ruthless foe.

The insistence on the part of our Allies, and of some Americans, upon trading with these evil aggressors is abhorrent to the great majority of people. All profits from such sources are considered to be blood money, for every kind of trade with the enemy only contributes to the continuation of the conflict and the slaughter of many more victims of his evil aggression.

A true appraisal of the situation makes it quite clear that unrighteous Mammon is in complete control. Even the sons of our Allies are to be sacrificed, if necessary, upon the altar of greed so that profits may continue to flow into the coffers of international financiers.

Propaganda going out over the radio and television, and published in newspapers and magazines, presents the present profit system as continuing unabated. Those who state otherwise are dubbed vicious prophets of gloom and accused of unholy motives. Nevertheless, they are joined by the prophets of the Bible whose utterances have predicted a sudden and violent end for the world economy as we now know it. The reason for the judgment that is pronounced upon this wanton system is given:

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. 18: 24.)

That the destruction of the world economy is to be final and complete is clear from the words of the prophets, which were confirmed by Jesus Christ Himself through the revelation He gave to John on the Isle of Patmos. There it is stated that in "one hour" the fires of desolation

are to sweep over the whole wanton system, bringing its financial structure and all that it supports down to the dust. Those who have delighted in its traffic, placing the rewards of trade above every moral principle, will fulfill the words of John:

"Alas, alas that great city [the Babylonian economy], wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate." (Rev. 18: 19.)

Righteous men would not have it otherwise as they witness the mad rush to strengthen through trade an enemy seeking their annihilation. They will be glad to accept John's invitation:

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." (Rev. 18: 20.)

By faith they know that when the present order comes to judgment a better and more perfect order is to follow. It is only those who are looking for deliverance from this evil world system who can rejoice in such a time of judgment. For all others it will be a day of extreme distress and dire calamity.

Election Straws AS FALL election time approaches many are speculating upon whether the Republicans will retain their majority or the Democrats will win both Houses of Congress. When the Republicans came to office as the result of the last election, many expected a complete change in policies from that which had been followed by previous administrations. It was upon the hope of such changes that thousands of independent voters went to the polls and even some Democrats cast their ballots for Mr. Eisenhower.

The promised changes did not materialize, however, because the Eisenhower Administration adopted in form and technique the liberal policies of its predecessors. If the Republicans are defeated in the coming election, it will be because they have now alienated millions of independent voters by the failure to follow through on their promises.

A substantial election straw in the wind is discovered in the expression of many independent voters who supported Eisenhower in the mistaken belief that he would bring into being a vigorous American policy. Our mail reflects that many of these voters are now saying it is useless to vote for a change, for regardless of who is elected, the liberals take charge in domestic affairs and the internationalists dictate foreign policies.

What, then, will the voters do? Perhaps this is best expressed by the emphatic statement of one independent who voted for Eisenhower hoping to get rid of the liberal welfare-state socialist program of the Roosevelt-Truman regimes. This is what he said, "I am casting a protest ballot this time; I'm staying away from the election booth."

The Democrats may win this fall by default through the failure of the independents to vote. If it comes about in that way, their victory will not be because of the overwhelming popularity of their program, but because a disgusted electorate failed to obtain a change in policies through a change in party and becomes completely indifferent to which party holds office.

There is a definite lesson in all this which the citizens

(Continued on page 340)

Only One Way

ONE OF THE present-day requirements is an abiding confidence. There are many reasons for lack of confidence, the main cause being that men and women, individually and collectively, are out of touch with their Creator. God is not known, nor is He sought after. Isaiah clearly described the condition of Israel when he said: "All we like sheep have gone astray: we have turned everyone to his own way" — with the inevitable result: "Israel doth not know, my people doth not consider."

The illustration "like sheep . . . astray" is most appropriate for doubt, hesitancy, confusion and consternation are features of our times. We find this condition almost everywhere and, meanwhile, the souls of men and women are endangered by the delusions that abound. The paramount need for every man and for every woman, young or old, is to know God as He is revealed in Jesus Christ, His only begotten Son. A personal experience of His grace is basic to an abiding confidence. Let us, each one, make no mistake about this tremendous, vital fact. We must have our own personal experience, by grace, with God.

A story has been told recently of a man in a certain city who used to call the local telephone operator every morning to ask the correct time. This went on for a number of years until finally, one day, the telephone operator decided to ask him why he did so. "It is like this," the man replied, "I want to be careful to get the exact time because I am responsible for blowing the time whistle at noon!" "O, my," exclaimed the telephone operator, "I always set our clock by your whistle!"

We may smile at the absurdity of this story, but is it not possible that our own situation may be almost as absurd? How often have we relied upon someone else only to find we were going around in circles? How many times have we heard it said: "But my minister said so-and-so"? Alas, too often! Indeed, we can profitably apply the simile to our own organization. It will do no harm, for faith should not wholly rest in any organization, however high and noble

its aims and objects may be. It is imperative that we know the truth, for personal knowledge, born of experience, will create in us a sure confidence.

Some years ago at a drawing-room function, one of England's leading actors was asked to recite for the pleasure of his fellow guests. He consented and asked if there was anything special that his audience would like to hear. After a moment's pause, an old clergyman present said: "Could you, sir, recite to us the Twenty-third Psalm?"

A strange look passed over the actor's face; he paused for a moment and then said: "I can, and I will, upon one condition; and that is that after I have recited it, my friend will do the same."

"I?" said the clergyman, in surprise. "But I am not an elocutionist. However, if you wish it, I will do so."

Impressively, the great actor began the Psalm. His voice and his intonation were perfect. He held his audience spellbound; and as he finished, a great burst of applause broke from the guests.

Then, as it died away, the old clergyman arose and began the Psalm. His voice was not remarkable; his intonation was not faultless. When he had finished, no sound of applause broke the silence — but there was not a dry eye in the room, and many heads were bowed.

Then the actor rose to his feet again. His voice shook as he laid his hand upon the shoulder of the old clergy-

By L. Shaw Butler

man and said: "I reached your eyes and ears, my friends, he reached your hearts. *The difference is just this — I know the Twenty-third Psalm, but he knows the Shepherd.*"

Let us be clear and to the point. As a movement we set forth the identity of the Anglo-Saxon-Celtic and kindred peoples to be the modern development of the so-called "lost tribes" of Israel and, in doing so, call attention to the specific responsibilities pertaining to the people so identified. We believe it is to the glory of God so to do. We may count ourselves greatly privileged to know this aspect of Divine truth. Indeed, to know of Israel's "latter day" identity and to see the unfolding of Divine promise and prophecy in history is to possess a "key" to an understanding of the Divine purpose that is most valuable.

Yet, to know all this and not to know God in Jesus Christ as our own personal Saviour is to be in grave danger of suffering the loss of our own soul through the defilement of evil and defeat in our own lives. There is no other way of deliverance from defilement and defeat but that provided by God in Jesus Christ. It is for this reason the Apostle Paul wrote: "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth."

We all need the power of God working in us day by day. No one is excluded. No one can escape the subtle influence of the defilement of sin. None by their own strength can overcome the power of evil: while any endeavor to do so on our part would be futile and end in defeat.

There is only one way. It is the good news given concerning Christ; that is, to believe on Him whom God had made the propitiation, by atonement, for our sins. This is the way for reconciliation with God and "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." May this way be the only way for us all, for "in returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

Overseas Subscriptions

Those who live in the sterling areas abroad may send their subscription to: C. E. SLEIGH, 2 Highfield Road North, Pelsall, near Walsall, Staffs., England. Subscription price per year: £1.

Southern African subscriptions may be sent through Destiny Publishers of South Africa, 301, 65 President Street, Box 3178, Johannesburg, South Africa. Subscription price per year: £1.

Correction

In the article, "Deliverance Through Trouble," by Howard B. Rand, in DESTINY for September 1954, a typographical error appears on page 301, second column, second paragraph. The opening phrase of the sentence should read: "The period from August 2, 1909 to August 20, 1953 has long been established as the Consummation of the Age for the Building Race. . . ."

Month By Month

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CONTROVERSY CONTINUES as to the wisdom of having signed a pact of Peace at Geneva. It is a controversy having its origins in a speech five months previously when, at the time of the Berlin Conference, Sir Winston Churchill, in a plea for "peace through wisdom," declared: "Patience and perseverance must never be grudged when the peace of the world is at stake. If we have to go through a cold war, punctuated by parleys, that would be preferable to the catalogue of unimaginable horrors which is the alternative."

Claiming that the only alternative to extirpation is coexistence, Sir Winston, during his Washington visit, reaffirmed this viewpoint, saying: "I believe that the widespread acceptance of this policy may, in the passage of years, lead to the problems which divide the world being solved or solving themselves — as so many problems do — in a manner which will avert the mass destruction of the human race and give time, human nature and the mercy of God a chance to win salvation for us."

Again, at Ottawa, the British Prime Minister made the following amplifying assertion: "If one has to choose between living side by side with the Communists — whose regimes are based on a fallacy — and perhaps bringing about the destruction of the human race by trying to reform them, one might well gain by letting the reforms stand over for the time being."

This is the basis of the controversy over the issue of Coexistence versus Extirpation, a controversy calculated to settle itself conclusively, not in the realm of conflicting opinion, but in the coming climacteric of current events.

Snatched from the Pit*

Relief at the respite which this truce affords was expressed in varying manners. Thus the *Times* bemoans: "The terms open the way for Communist peaceful penetration which may be fatal," whereas the *Daily Mail* declared: "The world has been snatched from the Pit. Let men of all nations give thanks for the Grace granted them and resolve to use it for the lasting good of all."

"We are not so foolish as to believe that the Communists will behave like little gentlemen and will not try to subvert or undermine the buffer states in Indo-China. From now on we must exercise unceasing vigilance. The line of partition must be held against all dangers."

Here is the crux of the conflict in opinion. It is a conflict between those who want to command events and those who prefer to wait and watch events unfold. Those who want to act complain that exercising vigilance is all that the Democracies ever do. Those who want to wait while events unfold are those who realize to the full the appalling character that global war has now assumed.

In a leading article entitled "Held At the Parallel," the Editor of the *Daily Mail* delivers himself of the following summary of the situation as he sees it:

"We have passed through appalling dangers in the past few weeks. If Geneva had failed, it is doubtful whether France would have fought on. Had she done so alone, she would almost certainly have been beaten. In either event it seems the end would have been capitulation. If that had happened, all Indo-

* Compare Isaiah 24:17: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth."

By A. R. H.

China would have fallen to the Communists. That would really have called for sackcloth and ashes.

"There would have been an alternative. Britain or America, or both, could have gone in on the side of France. But that would have meant intervention by Red China on the other side. So at best we should have had another long Korean war leading to another stalemate. What we have got now is the stalemate without the bloodshed.

"At worst we should have become involved in a third world (H-bomb) war. There would have been no sackcloth then. Only ashes."

The Editor of *Preview* adds his quota of confidential information regarding the secret history of the past few weeks in the following communique:

"We have escaped the third world war by a hair's breadth." The man who is credited with this remark is the Indian Prime Minister, Pandit Nehru, who has a more intimate knowledge of the secret history of the past few weeks than any other living statesman. What happened? We can give a brief outline, which must for obvious reasons be incomplete.

"When Admiral Radford visited London he submitted to the British Government a plan of action designed to save Indo-China. Basically, he proposed immediate joint Anglo-American intervention, including the use of tactical atomic weapons.

Anglo-U. S. Intervention

"While Admiral Radford was in London, two reports arrived at the Foreign Office. The first came from the British Embassy in Washington. It was a survey of American public opinion which came to the conclusion that in the event of another shooting war against Chinese-sponsored Communist aggression anywhere in Southeast Asia, the American public would demand the dropping of atomic and hydrogen bombs on Peking.

"The second report came from Delhi. It was a warning based on first-hand information that the Communists would retaliate with both tactical and strategic atomic weapons if an Anglo-American Expeditionary Force used such weapons. These reports, taken together, left no doubt that Anglo-American intervention in Indo-China would lead to the immediate outbreak of the third world war.

"Preparations for the immediate dispatch of American forces, including atomic artillery, were almost complete when the British Premier intervened."

Meanwhile, in his weekly survey of the political world scene, Alastair Forbes gives a further illuminating sidelight on factors and forces which influence decisions behind the scenes. Thus he writes:

"The disparity between what democratic politicians are prepared to tell their peoples of the international situation and the situation itself grows wider. Thus, Sir Winston has in fact been willy-nilly forced to preside over the very liquidation of the British Empire that he refused to envisage during his wartime premiership.

"He was able to save us from invasion and defeat in one war, yet he now finds that even our present position is threatened by the knowledge that this over-populated industrialized Island is exposed to swift and decisive destruction at the hands of an enemy not to be turned from plans for world conquest.

"Neither back-benchers nor public seem to be aware of the black pessimism with which Ministers are forced by events to contemplate the future. On both sides of the Atlantic fear of electorates from whom the truth has been too long concealed causes politicians to make speeches which bear no relation to the world as it has so swiftly evolved since the war, under the impact of dynamic Communism and mushroom nationalisms.

A Black Picture

"Nobody knows better than Sir Winston how utterly unscrupulous the electioneering methods of the Opposition can be. The Socialists would certainly not shrink from blaming Winston's successors for a worsening of the international situation which will have been consequent upon the Democracies' lack of unity in global strategy.

"Only Sir Winston himself can forestall this tactic by warning his countrymen of the revolutionary measures in our thinking and acting which will be necessary if we are not all to be swept into the Communist orbit within the next decade or so.

"The blacker the picture he paints (and the more truthful it is the blacker it will be) the easier it will be for his successors, whatever their party may be, to take the sort of steps which ought to have been taken long ago. While if he leaves on a note of facile fingertip optimism, they will fall into the same paralysis as he has, for fear of being called warmongers.

"Sir Winston should not leave his countrymen to live in the expectation of an Era of Peaceful Coexistence with Communism without explaining what Communists themselves understand by that expression."

In a special article for the *Observer*, Richard Lowenthal gives at length a masterly analysis of what the Communist interpretation is of the doctrine of coexistence. Thus this expert authority writes:

"The term 'peaceful coexistence' hails indeed from the arsenal of Leninist strategy. According to Communist doctrine, there exists an irreconcilable conflict between the two camps of world politics, which the doctrine mistakenly identifies with the capitalist system and bourgeoisie on the one side, and with socialism and the working class on the other side.

"This basic conflict of our time is not being constantly fought out at fever pitch. Periods of war and revolutionary crisis alternate with periods of peaceful coexistence. Such periods enable the States of the socialist camp to consolidate their regimes so that they can face the next crisis stronger and more monolithic than before, while the imperialist States emerge from their peaceful competition weakened and divided thanks to their internal contradictions, which the Communist parties exploit.

"Translated into the crude language of power politics, this means that the Communists regard periods of peaceful coexistence as mere stages in their climb to centralized world power. It also means that they are not interested in precipitating world war because they believe that the forces of history are on their side. Thus while they use any opportunity offered by wars or economic crises to extend the sphere of their power, if they can do so without risk of total war, it enables them to apply their dual policy.

"Coexistence is the formula used when Communist leaders feel that their 'cold war' has got too dangerously near a hot one and they desire to regulate its temperature more carefully."

Gigantic Communist Bureaucracy

The comments by Richard Lowenthal, in his article entitled "*Coexistence In Our Time*," are so penetrating in their discernment that we do not hesitate to take the risk of wearying readers with a further and final extract, as follows:

"The present world conflict is not being fought between falling and rising classes or economic systems. It is a life and death

struggle between our world-wide living and developing society and the cancerous growth of totalitarian State power which has arisen from a sickness of this society and batters on its weakness.

"We believe that a free society, despite all its faults and crisis spots, has greater vitality, a greater capacity to adapt itself to new conditions and problems, than the gigantic Communist bureaucracy which seeks to establish world domination on its ruins.

"We too must have a dual policy lest we lose the initiative by our rigidity and become helpless in the face of any maneuver that seeks to isolate us. We must constantly engage in the political defensive which consists in solving our own problems as well as the political offensive aimed at exposing the crisis spots in the Communist orbit and maintaining pressure on them. In the meantime the struggle for peaceful coexistence will be far removed from that vision of a release from tension and a return to normal which many people connect with it."

Communism on the March

As one has become entitled to expect, Lord Vansittart's comments upon the Geneva settlement are characteristically pungent. Thus he reminds us:

"The long agony of Geneva is over. Papers have come out with the headlines of 'peace.' It is a peace of sorts, but what sort? The Communists take 13 out of 22 million inhabitants. They take the great city of Hanoi and the great port of Haiphong; they take most of Vietnam's resources in coal, iron, tin and zinc.

"This would be the devil of a price to pay even if it were the end. And there is little prospect that it will be the end. Communism is on the march — and winning. Only fools can think that it will stop.

"We cannot dismiss consciences that see some, but not an exact, similarity between Munich and Geneva. A country twice as populous as Czechoslovakia and half as big again as Britain is being divided. The partition of Czechoslovakia lasted six months. Then the Nazis swallowed the whole country. Partition of Indo-China will also only put off the same evil day. The Democracies have been fooled both at Berlin and Geneva and the process will continue so long as they are willing."

Lord Vansittart's views are well known for their unequivocal and outspoken nature and in these days of woolly-minded wishful thinking it is refreshing to listen to him as he concludes:

"Communism has never abandoned its expansionist policy. If, despite all warnings, we persist in attempting deals with totalitarian imperialists, we shall do so at our peril. The risk consists not in agreement but in the debilitating delusion that it will endure.

"Long ago I defined treaties with Totalitaria as a system under which the faithful are always bound and the faithless are always free. The years have not caused me to modify this definition. If we get wolves to guarantee folds, they will always end by eating the sheep.

"Time is no neutral. Time is on the wrong side, as so often. Six years before Hitler went to war, I said: 'There is time, but not much time.' I say so again now. You can live happily ever after, but not at this rate."

When a man who has just apologized for hitting you over the head punctuates his apology by hitting you on the nose you can hardly be blamed for doubting his sincerity. Thus, immediately following the Geneva settlement came the incident of the destruction of a civilian plane shot down by Red fighters near Hainan island.

War on Religion

More significant still was the declaration in Moscow's *Pravda* (on the self-same date, July 24th), of a renewed war

against religion. According to Reuter's agency, *Pravda* called for "a scientific atheistic propaganda onslaught against religion, one of the most tenacious and harmful remains of capitalism," claiming that "religious prejudices still prevent our people from taking an active part in the construction of Socialism." (Thanks for telling us. It's just as well to know.)

A *Daily Telegraph* special correspondent, David Floyd, reports in greater detail as follows:

"The Soviet Communist party newspaper *Pravda* yesterday gave authoritative confirmation of the hold which religion still has on the minds of the people of Russia. It called for intensive efforts to counteract its influence.

"*Pravda* severely criticized the Ministries of Education and Culture and the vast Society for the Propagation of Political and Scientific Knowledge for using the 'freedom of conscience' clause in the constitution as an excuse for spreading religious prejudices, saying that the propagandists had forgotten that their task is to imbue people with scientific and atheistic knowledge.

"*Pravda* called for a decisive improvement in atheistic education and the complete elimination of religious prejudices from the minds of the people."

While it is encouraging to see signs that the Russian people are at least putting up a passive resistance to atheistic indoctrination by their leaders, the Kremlin for their part show a callous disregard for Democratic sentiment in stepping up anti-religious propaganda at the very time when peaceful coexistence is proclaimed to be the order of the day.

Meanwhile, in somewhat bizarre contrast to this anti-religious attitude, which does not surprise us since it is what we have long been led to expect, comes criticism in the United States, from certain quarters, that religion is rampant amongst national leaders.

Representatives of God

Thus, in a recent dispatch from New York, Don Iddon, *Daily Mail* columnist, reports: "Arthur Schlesinger, who was Adlai Stevenson's chief advisor in the election campaign, offers the original theory that Mr. Eisenhower and Secretary of State, John Foster Dulles, are making the mistake of thinking themselves the appointed messengers of God.

"Schlesinger says: 'Never has religiosity run so rampant in Washington as it does today. President Eisenhower has repeatedly made it evident that he regards the U. S. as the authorized representative of God in the struggle against Communism.'"

A smear campaign of a somewhat similar nature has been evident as an undercurrent in Britain recently, directed against public men who have the moral courage to publicly acknowledge their faith in God.

Any signs of religious conviction shown by leaders of the Democracies should be a cause for congratulation rather than condemnation. It may be considered to be debatable as to whether or not the English-speaking peoples could be called a religious people. It all depends upon what we mean by religion. But the Soviet war on religion, with its threat of taking away the little we have, may well oblige us to take religion more seriously. All the prophecies combine to show that our faith in God is due to be put to a crucial test.

Ostentatious Inflammatory Propaganda

Similar tactics in the war of nerves have been used recently by the Egyptians. Thus, Douglas Brown, *Daily Telegraph* special correspondent in Nairobi reported (July

23rd): "Cairo Radio broadcast last night in Swahili an invitation to African listeners to write to the Egyptian State Broadcasting Service, giving examples of what the British are doing to break the morale of the Africans in Kenya. The Broadcast said: 'All the strength of the British cannot master Kenya because the African Army has been building up for a long time.'"

Regular readers of *DESTINY* will readily recall that, as previously reported in these columns, the leader of this Guerilla army operating in Kenya is nicknamed "General Russia," having received his training in guerilla tactics with the Red Army. As a leading article in the *Daily Telegraph* reports it:

"Just when the Canal Zone negotiations appeared to be approaching their climax, the Egyptian Government has chosen to commit a calculated act of hostility toward this country. It has begun to incorporate a Swahili program in its East African broadcasts in which the Mau Mau is referred to as the 'African Army' and the British Army is represented as being powerless against the upsurge of African sentiment.

"The broadcasts caused the British Ambassador in Cairo to lodge a protest, but the only result so far has been an ostentatious intensification of this inflammatory propaganda."

All of which goes to show that the Russians and Chinese and Egyptians are all enjoying themselves, at our expense, giving us what is known in colloquial language as "the run around."

A Hinge of Fate

In spite of reassurances in official quarters that the advent of the H-bomb had changed the strategic value of the Suez Canal, consternation is being felt in many quarters over the surrender of this Zone which has been under British control for three quarters of a century. As the Hon. Patrick Maitland, M.P., puts it in a letter to the Press: "To the maritime system of the British Commonwealth the Suez position is a hinge of fate; but whose finest hour is this?"

Everyone who is competent to understand such things realizes that the factor of the H-bomb necessitates a reassessment of the strategic position in the Middle East and a redeployment of military forces throughout the whole area. Hence, the recent creation by the British of a new Central African Military Command embracing Rhodesia, Nyasaland, Tanganyika and Kenya where, among other prior considerations, much better conditions can be provided for the quartering of European families than in Egypt.

The chief argument advanced in the British House of Commons by the protagonists of the Suez surrender was that the H-bomb made the Zone unduly vulnerable. But if that is the case, then the alternative base at Cyprus is even more exposed to danger of destruction. It is obvious that the real motives for this decision have not been divulged in the course of public debate.

In a remarkable letter to the *Times* signed by four members of the House of Lords, the true position regarding the Suez dispute is summed up with brilliant ability and crystal clarity. The letter refers to the reversionary obligations which have fallen to Great Britain as heir to Turkey's obligations under the Suez Canal Convention signed at Constantinople in 1888. This Convention signed by the ten chief Powers of that day laid down that the Canal should always be free and open in time of war as in time of peace to every vessel of commerce or of war, without distinction of flag.

Britain Replaced Turkey

By Article IX the Egyptian government was responsible to the Turkish government for taking the necessary measures for enforcing the treaty, but subsequently the United Kingdom replaced Turkey as the suzerain of Egypt as a result of the establishment of the British protectorate over Egypt, thus succeeding to the position of the Ottoman government as the guardian of the Canal.

These facts were recognized by the Great Powers in the Peace Treaties which followed World War I (Versailles, Saint Germain and Trianon), and in the Treaty of Lausanne Turkey surrendered all its rights and claims in regard to Egypt, so that Great Britain, by formal international agreement, was accorded and accepted the former Turkish obligations.

As the signatories of the letter to the *Times* sum up the situation: "There are two issues here, one of fact and one of law. Can it be said that Egypt is yet in a position by its own unaided resources to ensure the liberty and entire security of the Canal? This must be a matter of opinion. As to the point of law, we are in the Canal Zone, not merely for the protection of British interests, but also so as to discharge those responsibilities we have assumed towards our cosignatories of the Canal Convention and other users of the Canal.

"Surely we have no right to divest ourselves of those responsibilities without fullest prior consultation with the signatories of the Convention, and even after such consultation, could we do so, in honor, before adequate alternative provision had been made for the discharge of those obligations which Britain has inherited from Turkey under the Constantinople Convention, the Peace Treaties and the Anglo-Egyptian Treaty of 1936?"

Why do we go to the trouble of reciting these facts and declarations? Because, apart from the intrinsic merits of the case itself as presented by such able minds, we consider that there is too great a tendency today to dismiss the rights and wrongs of a case by the specious plea that the past is the past. Change there must be, for the only permanent thing in life is change. But changes should be by mutual agreement and common consent. Thus respect for the continuity of the past is a safeguard against the achievements of today being recklessly absconded by upstarts of tomorrow. Each generation successively must be trustee for the sacrifices made by preceding generations, for where there is no veneration for continuity, anarchy is the result.

The Land Bridge

In a reply to a recent letter from Major Amin Shaker, published in the *Daily Telegraph*, Mr. Julian Amery, M. P., declares:

"Major Amin Shaker's letter is of importance both because he is a close associate of Colonel Nassar and because of its intrinsic argument. Major Shaker suggests that the presence of British troops is the main cause, not only of our differences with Egypt, but of our dispute with Saudi-Arabia, the Yemen, and anti-British demonstrations in Jordan, Iraq, Libya, Cyprus and even of the Mau Mau revolt in Kenya. The remedy, he implies, is for Britain to withdraw forces from all these countries. Major Shaker is plainly convinced that a British withdrawal from Suez is only one stage — though no doubt the main one — in a withdrawal of all our forces from the whole of the Middle East and East Africa.

"This opinion should give food for thought to those who believe that it is possible to withdraw from the Canal Zone and still preserve Britain's position in the Middle East. Whatever they may think of Major Shaker's opinions, they should at least

remember that a British withdrawal will vastly increase the influence of the military junta in Egypt and of their imitators in all the countries of the Middle East and Africa.

"We can claim with justice that the security of the Canal and of the land bridge from Asia to Africa are of such importance to so many millions of people that their security must come before the technical sovereignty of Egypt."

From the standpoint of prophetic chronology, it is interesting to observe that the Indo-China settlement terms allow for a truce of two years, just as the Suez settlement terms demand withdrawal during a period of two years. A sinister detail in the final agreement over Suez, the significance of which will be fully appreciated by students of Biblical prophecy, is that the British demand for reoccupation of the Canal Zone in the event of Persia being attacked was waived.

The fact that Egypt has agreed to reoccupation in the event of Turkey being attacked, but has refused to extend the same proviso in the case of Persia, is significant, not only in view of the precarious position of Persia outlined in the prophetic pages of Holy Writ, but also in view of the recent renewed verbal threats made by Moscow menacing Persian territorial independence.

Thus, in spite of pleas and protests, and despite the indignity of shameless surrenders and the plaudits accompanying false triumphs, the stage is being inexorably set for the last act in the Drama of the gathering together of all nations for the Battle of That Great Day of God Almighty.

(Continued from page 335)

of the United States will have to learn before they will secure that for which they are looking. The blessings they seek, which should be theirs in this free land, will not come to them through the platforms and promises of political parties. The solution of the difficulties confronting our nation will not be found by endorsing one set of political issues or another.

Our problem is not political; it is spiritual. It will not be until men are placed in office who reverence God and call upon His people to give heed to the commandments, statutes and judgments of the Lord that there will be a real change in the American way of life. Leaders and people alike must turn to God, acknowledge His overruling sovereignty in this nation and look to Him for direction. Meantime, the pendulum will swing back and forth from Democrats to Republicans, and from Republicans to Democrats, as a dissatisfied and distraught people seek a leadership that cannot be found apart from a national spiritual rebirth and the administration of the Law of the Lord in our land.

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REVIEW of World Affairs

..... By KENNETH DE COURCY

London, August 1 (By Cable)

REPORTS FROM GENEVA say that the Chinese are jubilant. The Viet Nameese, however, consider that they have been sacrificed and are afraid that the Nationalist Party may collapse as a result of partition. The Laos representatives are terrified by the prospect of having the entire northern half of their country exposed to Communist pressure from Tonkin without any adequate protection. They also fear that the promised evacuation by the Viet-minh will be vitiated by the leaving behind of irregular units of alleged Laotian freedom-fighters, for whom the Viet-minh will deny responsibility.

This also applies to Viet Nam, where the number of irregular pockets north of Saigon is considerable. These irregulars may overnight become apparently peaceful local peasants, while remaining ready to emerge well armed as soon as they are needed — particularly at election time.

During the closing stages of the Geneva conference the Viet Nameese, Cambodians and Laotians literally besieged Bedell-Smith, requesting American protection and help against partition and against any solution based on French capitulation in the north. They warned the U.S.A. that agreement to such a capitulation might be regarded in Asia as a demonstration of American disinterestedness in Southeast Asia. Those sitting on the fence — they said — would certainly take the hint. Only a powerful S.E.A.T.O., effectively guaranteeing the safety of the remaining free parts of Indo-China, could possibly reverse such a feeling.

While the Geneva talks were in progress, observers in Hong Kong reported that Red Chinese prestige in Asia had received a big boost from the Communist successes in Indo-China. The Chinese Press has been indulging in orgies of aggressive nationalism, and, from the first week in June, Press attacks on the Western Powers reached a pitch which should be noted. Those newspapers have made a slogan out of what they term the "third victory." They say that the first victory was when the Communists drove the foreign-backed Chiang Kai-shek into the sea. The second was the defeat of the Americans in Korea. The third is the defeat of France in Indo-China, which is openly claimed as a Chinese victory. Chinese Communist leaders are now rejoicing in the epithets, "glorious," "victorious," "invincible," and so on which are being applied to them. Experienced observers are disturbed at the dangerous turn being taken by the fanatical emphasis on national glory. They are very worried as to the direction in which Red China will look for the "fourth victory" which is being freely predicted in the Chinese Press. The Red Press has been strongly underlining the fact that, during the last

200 years, China has suffered eleven humiliating defeats. It is being said that each of these must be wiped out by a victory.

The world situation as a whole is now seemingly just about as confused as it could be. Russia is in a mess and has no hope of escaping from it except by bluffing the West into concessions which would at the same time aid Russia and create divisions amongst the Western Powers. The Western Powers are worried about their own public opinion. They feel that they cannot yet fully exploit Russia's difficulties and must make certain "test" compromises before doing anything decisive.

The problem facing the Western Powers is, therefore, not an easy one. If they await events, they may lose their present advantages. Yet, to step up political warfare against Communism would be opposed by very active and important forces, particularly in Britain and France. America and Germany would be strongly in favor.

Here is a Russia rotten with degeneration. Because public opinion has doubts as to the true nature of Communism, is afraid of war and is confused by the issues, the Western governments are unable to exploit that degeneration and are forced to compromise. This may prove to have been a costly fact, although the Russian degeneration will continue and will, in any event, prove of the greatest importance. Had public opinion been correctly informed from the first, the present compromises would not have been made, and Communism might well be on the way out. But public opinion has not been correctly informed. We must all hope that at least in the future it will be.

A correspondent with intimate knowledge of both the pre- and post-war situations writes: "The degeneration in Russia recalls the case of Nazi Germany. As early as 1936, there were signs of anti-Nazi factions in the army and amongst influential diplomats. Almost none of us believed these to be genuine. A tragic result of this disbelief was that we did nothing or almost nothing. In 1944 it became clear that we were wrong. The anti-Nazi movement in the army had been a serious and vital factor. Since then, we have learned that Admiral Canaris, Chief of Germany's Intelligence, felt so strongly anti-Nazi that he aided the allies almost throughout the war. The more we read of the Nazi regime, the clearer it becomes that, if the Western allies had devoted themselves to aid the dissidents, World War II might never have occurred. More disquieting still is the revelation that every time we showed weakness, the Nazis were strengthened and the would-be insurgents were weakened.

"Many of us failed to realize the importance and strength of anti-Nazism inside Germany. We thought it

must be phony. We were wrong — dangerously, tragically wrong. Are we going to make the same mistake about Soviet Russia? Are we going to underrate the importance and significance of the anti-Malenkov movement? Are we going to appease the potential aggressor, when anti-aggression forces within Russia are ready to eliminate the danger for us?"

America feels: China was largely responsible for the Korean war; Russia certainly played a big part in Communizing China and in Korea; but China fought openly and that aggression was condemned by the UN. China never withdrew from or repented of that aggression, which violated everything which America thinks the UN should represent. Indeed, China is still technically at war with the UN. Moreover, there are few families in America which have not, directly or indirectly, felt the consequences of the Korean war. Nor is that all; China was largely responsible for the prolongation and extension of the Indo-Chinese war — not to mention the jungle war in Malaya.

However much we want peace — says America — however much we may feel an attempt at "coexistence" to be necessary; we cannot believe that it would be in the interests of peace to reverse the entire objective of the UN. That objective is to demonstrate that aggression does not even pay and, quite apart from morals, is out-dated as a profitable policy. If we take the occasion of a successful aggression to welcome China into the UN, we shall be rewarding it — thus showing that it actually pays. What would follow such a reversal of the UN's declared objective?

Britain says: Recognition of the Chinese Communists does not imply approval. It is just being realistic. Moreover, if we bring China into the World Club, maybe we can separate her from Russia. It is certainly awkward about her aggressions; but, inasmuch as it would seem that no one is ready to resist them to the point of general war, perhaps on this occasion we had better discover a formula which will look as respectable as possible; and perhaps China will feel so pleased that she will settle down to lawful conduct.

No one in Britain outside a leftist minority really thinks that the American argument can be refuted either in logic or in morals. No one really thinks the British argument is anything but very unsatisfactory. But Britain has a sense of apprehension that she may be drawn into a long struggle with 600 million Chinese supplied by Russian industry; thus — many fear — drawing Britain's life blood, leaving Western Europe undefended, and, finally, in desperation, being forced to use the H-bomb. There is, in consequence, a tendency to try almost anything which is not actually called appeasement, in the hope that, as a result, something will turn up. Only a minority realize that Malaya — for example — is at stake. Fewer still know what Malaya represents in Britain's economy.

Mr. Eden is personally convinced that Britain and the U.S.A. must stand together in concert with Germany. He allows apparent differences to appear only for temporary domestic political reasons. The main weight of Commonwealth opinion is pro-American and Mr. Eden knows this. To the satisfaction of America, but to the horror of both the left and part of the right in Britain, Eden is likewise personally fond of Dr. Adenauer and is fully committed to and in favor of German participation in Western defense. Eden's belief in this is probably the main reason

why the Beaverbrook Press opposes it. Beaverbrook is out to smash Eden — which Eden inclines to think is a virtual guarantee of his political security; because to be opposed by Beaverbrook is a political asset. Eden has no real belief in coexistence with the East and at Cabinet Meetings is an opponent of wishful thinking. At times he has even clashed with Churchill, whom he thinks has sometimes been overhopeful.

One of our chief observers has just ended a tour of several thousand miles, in which he visited nineteen American states. Public opinion is thoroughly incensed about France and especially about France's attitude towards EDC. Although Dulles wants to avoid any rash decisions, alternatives to EDC are being closely studied, and there may be some surprises coming before the summer is over. If EDC is finally shelved, Spain may play an important part in the military realignment of Europe. Moves in Madrid should be watched. It is a long time since anything has done so much harm to British prestige as the Attlee-Bevan trip to Peking. Mr. Attlee and Mr. Bevan have done more to revive anti-British feeling in the U.S.A. than all the isolationist Congressmen could have done by working day and night for years. Even the most pro-British Americans are deeply shocked at what is regarded as treason on the part of the responsible representatives of half the British people. The effect should not be underestimated.

President Magsaysay's administration in the Philippines has made striking progress. Our observer, who spent the first half of June in the Philippines, found a great improvement in the general atmosphere; rising confidence in the President; a strengthening of his hold on domestic policy; and interesting and encouraging developments in dealing with the rebel Communist Hukbalahaps. There has been a general return of confidence in the government and the future of the country.

Magsaysay is developing into a powerful force for good in Asia. He is utterly convinced of the deadly danger of Communism. But he is not — as some have suggested — a mere echo of Dulles. He has ideas and initiative and an honest and clear purpose.

The Indian Communist Party has organized a very important African section. Until fairly recently, Communist activities amongst Indians in Africa were directed from Moscow without any direct link through India. The growth of Indian nationalist sentiment, as well as the growing Communist penetration of the South African Indian Congress has, however, given rise to a decision in Moscow that Communist objectives will profit by a closer link with Indian nationalism. Indian Communists in Africa will, therefore, now be directed from India instead of direct from Moscow. In Kenya, Indians in general, inspired by the former Indian High Commissioner in Nairobi, Mr. Pant, have shown a scandalous lack of interest in the fight against Mau Mau. As we have reported before, Mau Mau is directed and financed by Indian Communists.

The foregoing is the one hundred and seventh presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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Government By Usurpation



ED. NOTE: Because of its timeliness and importance, the following is reprinted from *Economic Council Letter* 338, July 1, 1954, by permission from the National Economic Council, Inc., of New York.

PRESIDENT EISENHOWER, the first Republican in the White House for 20 years, is apparently bent on perpetuating the policies of his Democratic predecessor, Harry Truman. Mr. Eisenhower's executive order in mid-May, 1954, prohibiting disclosure of what went on at the January 21 anti-McCarthy conference in the Capital, merely invoked and continued Mr. Truman's order of March 21, 1947. Mr. Truman in effect forbade subordinates in the Executive Department to furnish any information to or answer any questions by representatives of the Congress, except with his approval.

No wonder the veteran Washington columnist, George Rothwell Brown, a few days later called this "the worst advice" President Eisenhower ever received. As a result, no Congressional committee can get any information from any Executive Department that the President or any of his lieutenants wish the Congress not to have. All that is necessary is for a Cabinet officer or one of his principal subordinates, acting in the name of the Chief Executive, to stamp any document or documents as "classified" or "confidential" or by other similar words — and thereafter no Congressional committee may have information, vital though it may be, that such "secret" documents may conceal.

Article I of the Constitution says unmistakably that "all legislative powers herein granted" shall be vested in the Congress. Article I occupies more space in the original Constitution than all the rest, except the Amendments. The Founding Fathers meant the Congress to be, if anything, the supreme body. It gave the Congress more power than it gave the Executive or the Judiciary; for the Congress by impeachment can remove the President or any Judge; while the President cannot remove a Congressman or a Judge.

Since Representatives are elected every two years, that body is closer to

the people than the President who is elected every four years — and much closer than Federal Judges who are appointed for life. So there is sense in the provision of Article I.

Our country grew to greatness during a period when the Congress was recognized as supreme, although subject of course to the system of checks and balances. It was only after recent Presidents — clearly under the influence of alien ideas and with the acquiescence of supine Congresses — usurped much of the legislative power, that the country became involved in wars, ran into vast debt and became enmeshed in huge governmental bureaucracies.

The Supreme Court has ruled many times that since the function of the Congress is to pass laws, it must have the right to conduct investigations in order to determine what laws to pass. The Supreme Court has likewise ruled that in those investigations a duly appointed committee of Congress, or any member thereof, may ask any questions whatsoever of a witness — and they must be answered. On many occasions men have been sent to jail for refusal to answer.

Aside from the Presidency and the Vice-Presidency, all executive officials, even including Cabinet Members whose appointments must be approved by the Senate, are the creatures of the Congress. They would not exist as such if Congress had not set up a body or an office; or authorized its setting up by the President; or acquiesced in the President's setting up such a body, without any particular authorization. The Congress can grant or withhold funds to carry on the work of any of these bodies, or of any official belonging to any of them.

Our Republican form of government cannot and will not function very long unless this separation of powers is maintained.

Yet, in spite of the Constitutional authority clearly set forth in the Constitution, the Members of Congress

have sometimes failed to assert their prerogative. They allowed Mr. Truman to issue his throttling order; and even the present Congress has not ventured to insist upon its rights. The causes for this Congressional timidity are several, chief of which is its delegation of excessive powers to the Executive. A sort of habit of abdication by the Congress to the Executive seems to have set in. Even this would not be so dangerous if the Congress dared to withhold funds. And the Congress can always impeach a President for violating the Constitution.

Therefore, the primary fault, among public servants, lies with the Congress.

Down to 20 or more years ago, practically all commitments of the United States with respect to foreign nations were made by treaty. The executive agreement was used merely with respect to administrative matters. The President, usually through his Secretary of State, negotiated each treaty, which then had to be ratified by the Senate.

But, though the Constitution nowhere mentions such a device, President Roosevelt brought the executive agreement into frequent use even in the most important matters. It is hard to avoid the conclusion that the purposes of the executive agreement were secrecy and the centering of untold power in the hands of one man. In some cases secrecy was perhaps desirable. But the accumulation of such power never was. Such agreements as the infamous Yalta Agreement and others — agreements which in several instances handed over whole nations into slavery to Communist Russia — dealt with as important issues as any treaty ever did. Because of the power which Congress had vested in the Executive, giving him control over vast sums of money which could be spent or withheld in any Congressional district or any State, the Congress found it politically inexpedient to resist the President.

In the celebrated Pink Case, the

United States Supreme Court held that an executive agreement, even though made by the President alone, is, like a treaty, "the supreme law of the land." In other words, the Senate can be completely by-passed. The next step could be the practical abolishment of treaties by a willful President and the substitution of the untrammelled will of the Executive alone, or perhaps the dictates of a clique surrounding him, through their usurpation of the treaty-making power which in the Constitution is vested in the President and the Senate together.

These Truman and Eisenhower rulings, forbidding any executive employee to furnish information to a Congressional committee and the substitution by the Executive of the executive agreement in place of a treaty, are both acts of usurpation by the Executive. They are moves toward a totalitarian government. And a Supreme Court that unanimously holds that the function of education, which was never delegated by the States, now belongs to the Federal Government and permits it to compel segregation, might reverse its earlier rulings and uphold the right of the President in his discretion to refuse to the Congress information about any Executive Department. This would be no greater departure than the substitution of an executive agreement for a treaty.

Mr. A. K. Chesterton, British writer and publisher, said in the May 28 issue of his "Views Letter," *Candour*:

"Debaters at the Cambridge Union last week lost by only four votes the motion: 'The British Empire is declining — let it fall.'"

"A few days earlier the Oxford Union lost by only two votes the honor of proclaiming to the world that it would prefer absorption in the Soviet Union to a third world war. . . ."

"So withered is the survival sense of most of the adult population of these islands that it amounts at least to something that there should be young men at Cambridge who understand that Great Britain, once bereft of overseas power, would herself inexorably become a colony in some more virile empire. It is no less to the credit of Oxford that she possesses young men aware that there are worse things than death. . . ."

It will be remembered that in the mid-1920's Socialism had made such inroads among the intellectuals in Britain that the Oxford Union, in a debate, voted never again to fight for

King or country. The two recent university debates cited by Mr. Chesterton indicate the extent of Communist infiltration in Britain. And yet two months ago, when a veteran Conservative M.P., Sir Waldron Smithers, asked Mr. Churchill in the House of Commons whether he would appoint a Royal Commission (a greatly honored institution in Britain) to investigate Communism, Churchill replied promptly that he would not — that there was little Communism in Britain!

We Americans, while indirectly interested in what takes place in Britain, are vitally interested in what goes on in America. So the question, "Why have not the American people risen up against the usurpations of power by their Presidents?" calls urgently for an answer. For, in this Republic nothing is better recognized than that when the people take the trouble to learn the facts, and have the will to act, they can accomplish practically anything they want.

Then, why haven't enough of them taken the trouble to learn? And why haven't they shown the will? There are probably several reasons:

1) People's lives are more complex. There is more to think about, more to worry about, more amusements, more distractions. Whatever our occupations, there is increasing difficulty in finding time for serious study of questions of government. One who reads Louis Budenz's new book *Communist Techniques* (an invaluable source book) will be astounded at the thoroughness of the plans and the rigidity of the discipline of those who are planning to take over the United States. It shows how problems of Americans

today have been rendered more complex by Communist propaganda.

2) Under constant propaganda about America being a "democracy," which propaganda was stimulated by decisions of the Communist International in Moscow in 1935, Americans tend to forget that under the Constitution America is not a democracy but a Republic.

3) The influence of our huge peacetime bureaucracy of about 2,300,000 men and women is another factor. The average citizen does not throw his weight around on many important questions if a relative or close friend is on the government payroll.

4) Many important groups are receiving subsidies, and others special privileges and immunities, from the Federal Government.

The average man running for the Senate or House feels he must consider all groups, each with a special interest. He tends to forget that his greatest service to his country, and to himself, will be in serving the American people as a whole.

5) The left-wing infiltration of press, radio and TV, much of whose product is slanted, results in the average citizen getting distorted views, or not getting the facts at all. Not knowing the truth, and not realizing that a cunning effort has been made to discourage his speaking out, he remains silent.

If the Congress does not assert itself against all usurpations, we will continue to drift the totalitarian way of Hitlerized Germany, Fascist Italy, and Communist Russia. And the only way to persuade most Congressmen to assert the rights and prerogatives and to perform the duties of the Congress is for their constituents to speak frankly to them.

George Washington, in his justly famous Farewell Address, said:

"... If in the opinion of the people the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this in one instance may be the instrument of good, it is the customary weapon by which free governments are destroyed."

Benjamin Franklin, just before the end of the Constitutional Convention, answered the question as to what kind of government they had planned with the cryptic remark, "A Republic — if we can keep it."

Study in Jeremiah

BY HOWARD B. RAND

THIS BOOK vindicates the Scriptural Record and is written for those who really desire to know the truth about this prophet. He was called and chosen for special service even before his birth. As a prophet to the nations, Jeremiah records the dramatic unfolding of events beginning in his time and climaxing with the consummation of the present age.

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Destiny Publishers, Haverhill, Mass.

The Old Testament in a Modern World

By C. R. Dickey

EDITORS and staff writers of this magazine, and others presenting the same basic facts, are criticized occasionally for our frequent use of Old Testament literature. "We are New Testament Christians," people argue, "why do you have so much to say about the Old Testament?"

One simple reason for emphasizing Old Testament teachings is that no one really understands the New Testament until he knows its background and its purpose through a proper knowledge of the Old Testament. No man truly grasps the meaning of personal salvation, of national redemption, of the Kingdom of God, unless he knows how to trace these great plans through the history and prophecy of the Old Testament. We do not minimize the supreme importance of the New Testament. We are merely trying to emphasize neglected truths in the former Scriptures which shed light on neglected and misunderstood portions of the Gospels and Epistles. This we believe is our forte — the special task to which we are called.

What is the Old Testament anyway? It was not called the Old Testament in Jesus' day; it was called *The Scriptures*. At some time thereafter people began referring to the earlier Scriptures as the "Old Testament" to differentiate the original Scriptures from the Gospels, Epistles and Revelation which were added after the sacrifice and resurrection of Christ. Both sections together now constitute *The Scriptures*, the revealed Word of God. One should never be thought of as something apart from the other, for each one complements the other.

It is certain that the early Christians understood and preserved the unity of the sacred canon in its entirety. The Apostles and first Christian missionaries paved the way for this unity in their preaching, as we know from the accounts of their work in the Acts and Epistles. On the Day of Pentecost, Peter began his message with a text from Joel to explain the unusual occurrences of the day. He said in part:

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out

of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams: . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

Immediately Peter linked Joel's words and the prophecies of David with the person and works of Christ by saying:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2.)

In Stephen's defense before his accusers (Acts 7), the beloved martyr gave a dramatic outline of Old Testament history, and declared its continuity from the time of Abraham and the covenant to the coming of the Messiah, Israel's Redeemer and King.

Note Paul's blending of the former Scriptures with the stirring events of his own time, as he stood before Agrippa:

"I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews."

Paul then gave a moving account of his conversion on the Damascus road, and concluded as follows:

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision. . . . For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." (Acts 26.)

It is most unfortunate that the title *Old Testament* "has become a trap of delusion to many people." Since it is so old, they reason, it should be laid aside like a worn-out garment; it was written for people who lived a long time ago and does not belong to our age. Actually the Old Testament runs ahead of our age. It has more to say about the future and the solution of world problems than the New Testament. There are prophecies of great significance in the Old Testament which have not yet been fulfilled. What would one think of a builder who discarded his blueprints before he completed the building? Speaking of the Old Testament in an address some years ago, Mr. J. J. Morey said:

"It is not an old Book. It is up-to-date. The Old Testament has not been superseded by the New. The New is added to it, but what is called the Old Testament has in it the Christian age, our age, the millennium, and the age after that. If you have put the Old Testament away because teachers are telling you that it belongs to the Mosaic Dispensation, you are not an up-to-date Bible scholar; you are missing some of the finest statements about our own time; you are overlooking the one reliable Guide to the days that are with us now; you have turned away from the part of the Scriptures which is the most illuminating key to the next ten years and after, for this knowledge is in the part of the Book called the Old Testament."

There are those today who deliberately teach that the Old Testament is out of date. It has been outmoded and discredited in most of our theological

cal schools. Some theologians who frequently make the headlines have less respect for the Old Testament than for any other type of ancient literature. Thus church members are often encouraged from the pulpit and through church literature to lay aside the glorious Scriptures which form the bedrock of all that is contained in the New Testament.

According to modern trends, the Old Testament presents a tribal Deity; its God is not the God of the New Testament. We are told that Jehovah of the early Scriptures was a God of blood sacrifice and war; and that He is not the God to whom Jesus taught us to pray, "Our Father, who art in heaven." Jesus is pictured as one so meek and mild that He never would have worshiped the Old Testament God of blood and fire and thunder. Nevertheless, when Jesus had to deal with His enemies and their evil works, we find Him using the stern language of Moses and the prophets. Notice the finality and fearfulness of His judgment in the Parable of the Tares; and in His denunciation of the scribes and Pharisees as recorded in Matthew 23 and John 8.

Furthermore, the New Testament has much to say about blood sacrifice — Jesus' precious blood in particular — which is far more potent than that of animals. Someone has called attention to the fact that Jesus' blood was the only part of His body left on the earth after His resurrection; it remained to hallow the ground beneath His cross as a perpetual sin offering for all who believe and receive its power.

The author of Hebrews sums up the relation of Old Testament sacrificial rites to Jesus' death by saying:

"So Christ was once offered to bear the sins of many; and unto them *that look for him* shall he appear *the second time* without sin unto salvation. . . . He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Read Hebrews, chapters 8, 9 & 10.)

There is a strange inconsistency in the Christian fold at present. The very people, among both clergy and laity, who profess the strongest aversion to blood sacrifice in the Scriptures, are the ones who have endorsed enthusi-

astically and in toto the socialistic policies that have enslaved millions of people and provoked unnecessary bloodshed all around the world. Not content with the damage already done, they are now playing into the hands of the revolutionists by pushing desegregation and other measures which are certain to produce racial and civil strife on the home front. The racial problem could be solved wisely and speedily if ministers of the Gospel would teach people the truth about God's decree regarding segregation of the races. The New Testament does not have much to say about this problem because it is dealt with fully in the Old Testament. This is true of other important subjects, since New Testament writers took for granted that all their readers would be familiar with the writings of Moses and the prophets — in other words, the Old Testament canon — which Jesus Himself declared is the foundation of His Gospel.

Although Abraham Lincoln was opposed to the slavery of any people, he understood the Scriptural principle of racial separation. This was brought out recently in a brief article which appeared on the editorial page of the *Dallas News*. It was written by veteran Texas journalist, Byron C. Utech, and reads as follows:

"Abraham Lincoln is quoted and misquoted more than any other man who has been President of the United States. Some folks say that if he were alive today he would approve the decree of the United States Supreme Court against racial segregation in the schools, but this is merely guesswork. Then, some others insist that he favored votes for negroes along with other equalities because he emancipated the slaves. This, too, is in error. The emancipator is certainly entitled to a correct version regarding his attitude on the race problem. He spoke with clarity and firmness on the subject in a speech in Columbus, Ohio, on October 16, 1859. Here is exactly what Lincoln said:

"I will say, then, that I am not and never have been in favor of bringing about in any way the social and political equality of the white and black races; that I am not and never have been in favor of making voters of negroes, nor of qualifying them to hold public office, nor to intermarry with the white people. I will say that, in addition to this, there is a physical difference between the white and black races which will forever forbid the two races living together on terms of social and political equality, and, inasmuch as they cannot so live while they do remain to-

gether, there must be a position of superior and inferior, and, as much as any other man, I am in favor of having the superior position assigned to the white man."

Mr. Utech adds in closing:

"The Fourteenth and Fifteenth Amendments to the Constitution were adopted during Reconstruction days when the South lay prostrate."

Old Testament directives require racial purity of all peoples, and of the Covenant Race in particular. Inter-mingling of the races runs counter to the Divine order and has always brought trouble and severe penalties upon those who disregard this fundamental fiat of the Creator. Many of the ills which plague the nations today are the result of ignoring this specific command. From the beginning it was a law in Israel that none save Israelites in good standing should hold any post of authority in either State or Church. Surely nothing could be more reprehensible in God's sight than for the United States — a nation founded, as claimed in its early charters, "to promote the Christian faith" — to tolerate in its midst a godless "United Nations" that is run from the head down by a motley crowd of non-Christian aliens. What has happened to the manhood and common sense of our people? Who entices government officials to surrender the sovereign position of this great nation into the hands of men and women outside the bounds of the Biblical covenants and our Christian heritage?

No wonder we are in trouble — and we are not nearly through with tribulation at home and abroad. We have not been strict enough about racial purity and the sins of the past are rising up to haunt us day by day. Ezra and Nehemiah dealt drastically with this problem in their time. On one of the occasions when the people were called together for fasting and repentance, it is written that "the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers." Then they took an oath "to walk in God's law, which was given by Moses the servant of God, and to observe to do all the commandments of the Lord . . . and that we would not give our daughters unto the people of the land, nor take their daughters for our sons." (See Neh. 9, 10 & 13.)

In Lamentations 5, Jeremiah de-

picts the plight of God's children when they set aside His basic laws. His lines read like a current news report in Anglo-Saxon lands. We quote in part:

"Our inheritance is turned to strangers, our houses to aliens. . . . We have drunken our water for money; our wood is sold unto us. Our necks are under persecution: we labour, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. . . . They ravished the women in Zion, and the maids in the cities of Judah. . . . The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe unto us, that we have sinned!"

Racial mingling leads to intermarriage, which was strictly forbidden in the family of Israel. The late Dr. William Pascoe Goard illustrates the seriousness of this offense by pointing out its effect in the life of Esau. He says:

"Esau was a great man, and he was born of the Saxon descent, but he did not remain in Isaac. . . . What does that mean? Esau married outside not only the Isaac but the Abrahamic line, and then the law operating for the preservation of the purity of the Saxon descent prevented Esau and his descendants from marrying back in again. When once Esau marched across into the household of the enemy (let us use the word for illustrative purposes only), he made his home in the enemy household forever, and was not permitted by the Israel law to marry back into the Israel descent, so that Esau went out from the Isaac line, and went out forever. That is in the physical line of descent." (*The Races of the Bible*, pp. 10-11.)

Esau's descendants, like all others outside the covenant, now have access to the full saving power and blessings of God through the acceptance of Jesus Christ. As Dr. Goard explains it:

"In the Old Testament it says, 'In Isaac shall thy seed be called.' In the New Testament a greater than Isaac of the Saxon seed had appeared. Jesus Christ, son of Israel, son of Isaac, son of Abraham, was greater than the original father of the Saxon race, and had taken to Himself the right, so that in the New Testament we read, 'In Christ Jesus should the seed be called.' Therefore, from the moment He appeared, He was the seed, and it is only as we are in Him that we carry on and inherit both the promise and the purpose, both the privilege and the duty."

In Moses' last message to the Servant Race, God's "kingdom" and "holy nation," he said:

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. 32: 7-9.)

Ferrar Fenton gives an interesting reading of verses 7 and 8:

"Remember the Times Everlasting, — Reflect on the ages of years, — Ask your father, who will inform you, Your elders, and they will relate, How the Highest allotted the races, When He divided the sons of Man, Fixing the bounds of the nations, With a place for Israel's sons!"

Special honors and Divine favors were bestowed upon the Israelites, not because of their own worthiness, but because God intends to make them the diffusers of His blessings to all the races and families of the earth. For the benefit of new readers, it should be said that we are not necessarily referring to Jews when we speak of Israel. The Jews call themselves "in Judah"; they are few in number, being only a remnant of the one tribe of Judah. The ten tribes constitute the main body of Israel, the Kingdom of Israel, the innumerable multitude of Jacob's posterity; they fulfilled God's statement to Abraham — "in Isaac shall thy seed be called" (Gen. 21: 12). We find verification of this prophecy in Amos 7: 16, where the prophet refers to the ten tribes of the northern kingdom as "the house of Isaac" — an appellation which, in various forms, distinguished them through the centuries to the present time. The Jews have never called themselves "in Isaac"; that is, Saxons.

Truly the Old Testament has an essential place in our modern world. What a wonderful thing it would be if Moses should return and take over the administration of Law in Washington and London! Then we would see the house cleaning that politicians always promise but never accomplish. Instead of confiscation by taxation, we would learn the benevolence of Biblical law. Mr. Morey gives food for thought on this subject when he says:

"We have overtaxed ourselves by our breaking of the law, and when we come back to the Laws of Moses we come back to the Law of God. Then one-tenth of our income will be enough to pay for the needs both of the State and the Church, and so it ought to be. We are overtaxed because we have been extravagant and foolish in the breaking of the Law. Moses is not out of date. We are going to see Moses yet in a wonderful position in the life of the world. The saints are coming back to reign with Christ. . . . You have a wrong impression of the Old Testament if you have shelved the Laws of Moses. Jesus Christ is going to bring them back, for He says — 'Not one jot or tittle of the law shall pass till all be fulfilled' — and those high ideals are ahead of us, not behind us.

"I met a man the other day who said: 'We are not under the law, we are under Grace.' He did not know what he meant; we are under the law. We are proud of the law of this land; laws of righteousness and justice. He said we are redeemed from the law. We are not. We are redeemed from death penalty for breaking the law; we are redeemed from the curse which was attached as a punishment for the breaking of the law. That is all, and a blessed thing it is. In the death of Jesus Christ, He paid the penalty, and we are not relieved from the responsibility of keeping the law, but we are relieved, we are exempt from the punishment of death which would come to us if there had been no redemption; and that is a different thing. *The law has not been superseded; the punishment has.*"

Undoubtedly one of the greatest needs of the hour is to reinstate the Old Testament in the faith and teachings of the Church and in the life of the nation. Its laws and precepts touch every phase of human activity — social relationships, national and international affairs, property rights, women's rights, treatment of strangers, economics, boundaries of property, health and sanitation — all these and more. It is marvelous in content and scope. It meets every possible situation for the individual and for society as a whole. No wonder the Psalmist was moved to say, "The law of the Lord is perfect, converting the soul."

One Man's Destiny

BY C. R. DICKEY

This is the life story of God's servant race from Abraham on through the centuries to the twentieth century here in America. It is the story of the People of the Book who today are shown to have become the "nation," the "company of nations" and the "great people" of prophecy. 334 pages. \$2.50 postpaid. Price in sterling: 18s 6d postage included.

Destiny Publishers, Haverhill, Mass.

The 1335 Days

By WILLIAM O. LAY, JR.

*The more
thou searchest,
the more
thou shalt marvel*



July 30, 1954

THE BOOK OF Daniel, in its penultimate verse, pronounces a special blessing upon those who are alert and earnestly expectant when a particular 1335-day period is reached at the close of the age. The Ferrar Fenton translation of this verse reads:

"Happy will be the Hopeful, who attain to the Thousand, Three hundred, and Thirty-five days!"

The precise setting of this period, of course, cannot be defined in advance. And like many other prophetic epochs, its hidden beginning may pass unmarked by cataclysmic developments. Yet the watchers will wish to study the chronological evidence, and redouble their vigilance when the unfolding patterns suggest the imminence of this transcendent period which will see the fruition of their long-cherished hopes.

This time for more intensive watchfulness, for keener expectancy, has now arrived.

A sudden rush of events in late July proclaimed that the nations had touched the very threshold of the great climax of the ages. All over the world the flood tide of judgment gathered momentum as Western weakness and disunity in the face of rampant Communist aggression placed Anglo-Saxon civilization in mortal peril.

Somewhere in the 50-odd months between midsummer of 1954 and November 1958 will be set the 1335 days to which the Wonderful Numberer directed the particular attention of those eager for world redemption and the restoration of all things. A 1335-day period terminating on November 11, 1958 (close of a generation after the 1918 Armistice) will not begin until March 17, 1955. However, chronological data delineated on the charts suggests that the 1335 days from midsummer of 1954 to early 1958 will bear minutest watching.

As July passed, ill-boding events crowded swiftly upon one another's

heels. The Churchill-Eisenhower communique, issued in late June at the close of Washington discussions, revealed the United States and Great Britain poles apart on basic Far Eastern policy. At the same time Red Chinese Premier Chou En-lai, his stature immensely increased by the Geneva conferences, was proceeding apace with his campaign to end all Western influence in Asia.

From these portentous events a solar 420-day interval extends to August 28, 1955, which will be 7 x 270 days (birth travail perfected) after the Korean war opened on June 25, 1950 (bottom of Chart I). The 420 factor, one-sixth of the 2520-day Biblical trial or probation period, marks moves which advance the human world order to its predicted termination. Further data on the outstanding June 28 terminal was charted last month.

French forces in Indo-China on June 29 began a major withdrawal which left sixty percent of the rich Red River Delta area in Communist hands. This was 1040 days lunar (fruition) after September 8, 1951 when the Japanese peace treaty was signed (Chart II).

In Guatemala a June 29 cease-fire ended warfare following a successful anti-Communist revolt which nipped Red efforts to make the country a Soviet-style state. Since it is a Communist axiom that a defeat must never be regarded as permanent, the setback will merely spur Kremlin ef-

forts to infiltrate other Central and South American countries.

In addition to data noted last month, the June 30 Israeli-Jordanian flare-up in Jerusalem fell precisely 1290 days solar (desolation) before January 29, 1958. This terminal will be 2520 days after March 7, 1951 when the assassination of Iran's Premier Razmara initiated the acute Middle Eastern tension which has continued unabated ever since.

Also on June 30, the United States joined New Zealand and Australia in calling for "immediate action" to erect a strong defense against Communism in Southeast Asia.

Representatives of the Indo-China belligerents on July 4 opened truce sessions in a bamboo and iron hut at Trung Gia. This was 1290 plus 666 days after the Jewish-Egyptian armistice was signed on February 24, 1949 and 1335 days lunar after the November 26, 1950 Red Chinese offensive in Korea. July 4 was also 420 days before August 28, 1955 (Chart I).

(The number 1335, propitious for the Israel peoples, is at the same time of contrary significance for those nations who are opposing the establishment of God's Kingdom on earth.)

Meanwhile, Britain and the United States began implementing the European agreement reached by President Eisenhower and Prime Minister Churchill. A special committee was set up to study means of arranging German participation in Western defense even if France failed to ratify the EDC treaty. Note that both this and the June 28 Eisenhower-Churchill communique fell on terminals of the 420 cycle measured back from August 28, 1955.

Palestine remained tense following the three days of shooting across the demarcation line in Jerusalem. On July 5 King Hussein of Jordan appealed to other Arab states for material and moral support in the strug-



gle against "Israeli aggression." And in turbulent North Africa the French landed 2000 paratroopers and infantrymen to mop up native outlaws terrorizing settlers in Tunisia.

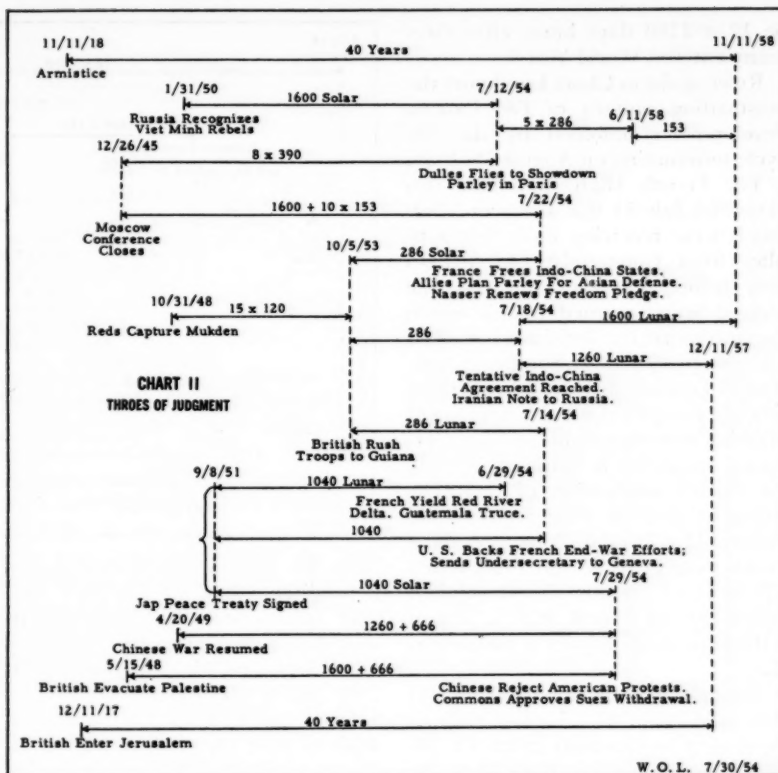
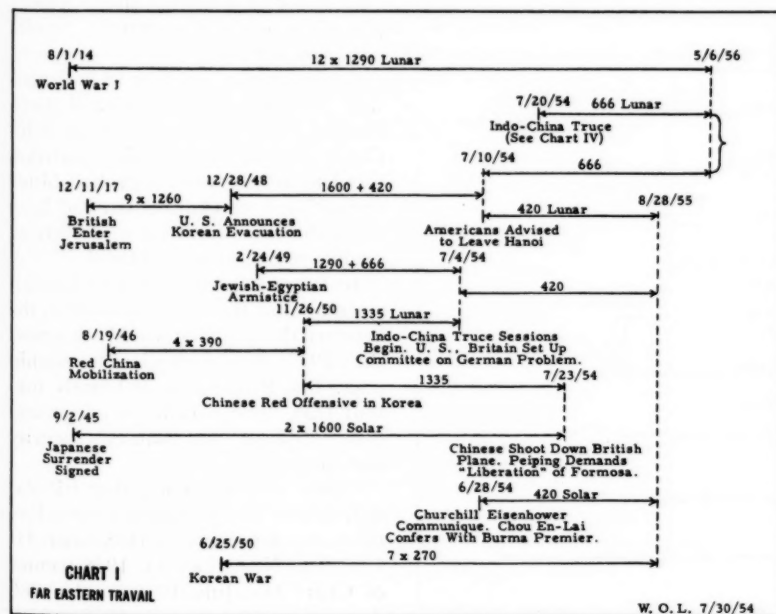
These events precisely unfold an outstanding pattern of Mid-Eastern turmoil. They fell 10 x 153 days after April 27, 1950 when Great Britain recognized the Israeli government. That date in turn was 880 days after the UN voted to partition Palestine on November 29, 1947. The number of the Elect (153) has particular affinity for Britain and America, and in these years of judgment frequently marks developments intensifying the pressure of tribulation through which they will be purged in preparation for their role in establishing the imminent Reign of Righteousness.

July 5 was also 666 days after General Naguib took over the government of Egypt on September 7, 1952. And an interval of 1335 days measured forward from July 5 terminates on March 1, 1958, which will be 1290 plus 666 days after Iran severed diplomatic relations with Britain on October 22, 1952. From this the chronological sequence links back to the outbreak of World War I (top of Chart V).

The Western position in Asia swiftly deteriorated. On July 9 French and foreign civilians were urged to leave Hanoi as Communist forces thrust closer. Meanwhile, in Washington French Ambassador Henri Bonnet appealed for top-level American repre-

sentation at the approaching Geneva talks on an Indo-China truce.

These developments fell exactly 7 x 120 days solar (warning perfected) before November 7, 1956, which will be 1290 days after the Communist government of Laos was proclaimed on April 27, 1953. Refer to Chart IV



and note the significant series of time-measures linking this last date back to Japan's Pearl Harbor attack and the outbreak of World War I.

A 1335-day period extending forward from July 9, 1954 terminates on March 5, 1958. This date will be precisely 2520 days after April 11, 1951 when the United States, by relieving General Douglas MacArthur of his Far Eastern command, threw away its chances for victory in Korea and set the stage for the bitter drama of stalemate and frustration that followed. In addition, March 5, 1958 will be 2300 days solar (cleansing of the Sanctuary) after October 15, 1951 when Egypt abrogated its Suez and Sudan treaties with Great Britain (Chart V).

The American consulate in Hanoi on July 10 advised United States citizens to leave the city. Meanwhile, the British backed French efforts to win American participation in the imminent showdown truce talks at Geneva.

Significantly, these events came 1600 plus 420 days after December 28, 1948 when the United States announced its military evacuation of South Korea. They also fell 420 days lunar before August 28, 1955 and 666 days before May 6, 1956, which will

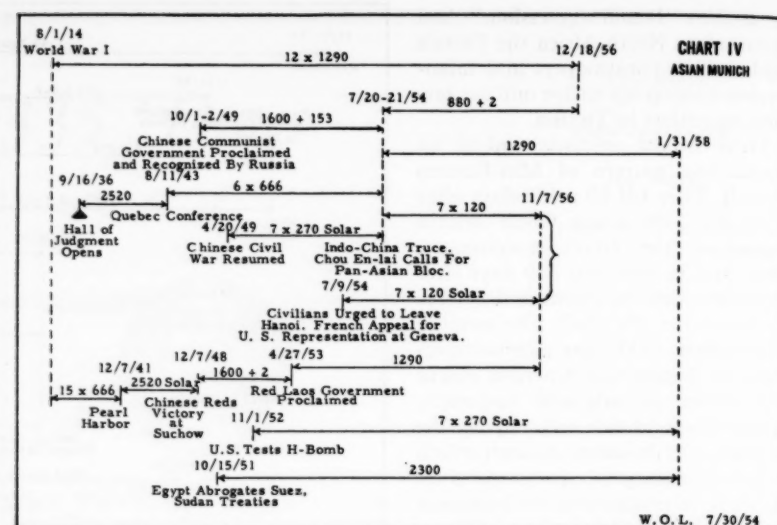
be 12 x 1290 days lunar after Germany entered World War I.

Refer again to Chart I and note the outstanding pattern of Far Eastern developments unfolded by the 420 cycle terminating on August 28, 1955.

The French High Command disclosed on July 11 that the Viet Minh rebels were receiving more war supplies from Communist China than ever before. On the same day the United States warned that it would not recognize the legitimacy of Red Chinese conquests in Southeast Asia. And in London, British and American officials completed a draft agreement granting sovereign rights to West Germany immediately without waiting for French ratification of the EDC treaty. A doubled solar displacement interval (2×286 days) separates these events from February 11, 1956, which will be 11×1290 days after the United States entered World War I. Eleven is the number of disorder or disintegration.

Note particularly (top of Chart III) that the July 11 Anglo-American agreement on Germany came 5×286 days after August 11, 1950 when the European Assembly voted to establish a unified army.

Yielding to British-French importuning, Secretary of State Dulles on July 12 flew to Paris for showdown discussions on American participation in the Geneva truce talks. This was eight times the number of Israel's chastisement (390) after December 26, 1945



when the Moscow Conference closed. In addition, July 12 fell 1600 days solar (space or extent of judgment) after Russia recognized the Viet Minh rebels in Indo-China on January 31, 1950 (top of Chart II).

From July 12 a 5×286 interval extends to June 11, 1958, which will be 153 days before the 40-year generation beginning at the 1918 Armistice closes. Not charted is the additional fact that June 11, 1958 will be 12×1335 days after the outbreak of World War I on August 1, 1914.

After three emergency sessions, the Big Three Foreign Ministers on July 14 announced a set of interlocking accords. In return for Anglo-French

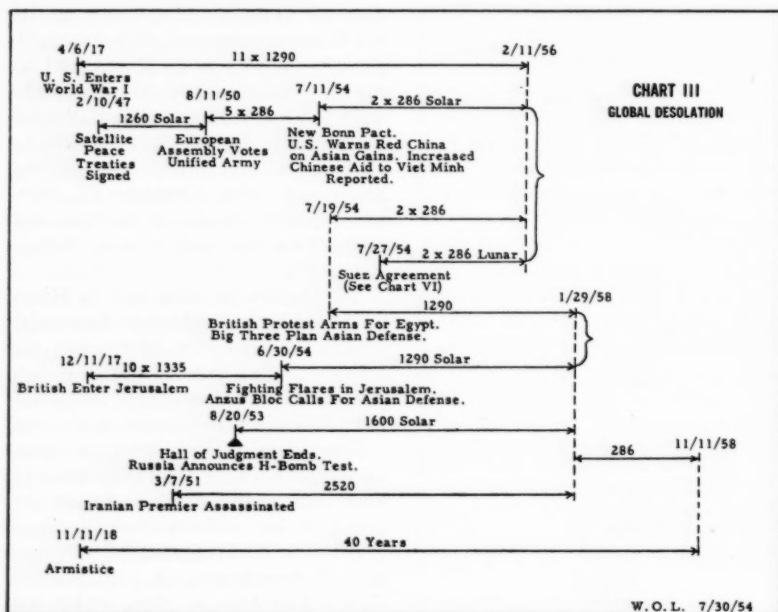
pledges to help bolster Southeast Asia against further Communist aggression, the United States agreed to support French efforts to end the Indo-China war. American Undersecretary of State Walter Bedell Smith was also sent back to Geneva for the final truce negotiations.

Significantly, these preliminaries to the disastrous Geneva settlement came 1040 days (fruition) after the Japanese peace treaty was signed on September 8, 1951 (bottom of Chart II). July 14 was also 286 days lunar after October 5, 1953 when Great Britain rushed troops to her Guiana colony to forestall a threatened Communist coup. The 1953 date, in turn, was 15×120 days (hour of warning) after October 31, 1948 when Communist armies captured Mukden.

Geneva reports on July 18 indicated that tentative agreement had been reached on all basic issues for an Indo-China settlement. Involving partition of Vietnam, the accord evoked bitter opposition from Cambodian and Lao-tian delegates. Violent demonstrations against partition swept Hanoi.

In Tehran, Iran replied to a Russian warning that Iranian adherence to the Western defense bloc would cut across the 1927 Iranian-Soviet friendship pact. The Russians were bluntly told that Iran "had a right to adopt any policy to insure the country's security and integrity."

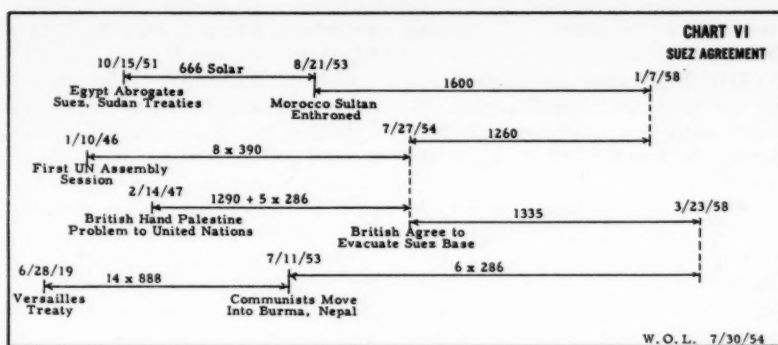
Lunar measures connoting tribulation (1260) and judgment (1600) link these developments to December 11, 1957 and November 11, 1958 (center of Chart II). July 18 was also 286 days after October 5, 1953 which



The Foreign Office in London disclosed on July 19 that Britain had tried vainly upon several occasions to stop Spain from supplying small arms and ammunition to Egypt. And Geneva sources revealed that the three Western Powers had agreed to form a Southeast Asia Treaty Organization as a bulwark against further Communist aggression.

The red tide of Soviet conquest engulfed some twelve million more persons when the Indo-China armistice settlement gave the Communists all Vietnam north of the 17th Parallel. The pact, yet another milepost on the dismal road of appeasement, was not signed by the United States. Nor did the United States undertake to help defend the truce line.

The Indo-China truce was completed late in the evening of July 20 and signed early the following morning, European time. For the sake of simplicity, chronological patterns



Precisely 2520 plus 6×666 days separate the Indo-China armistice from the opening of the Great Pyramid's Hall of Judgment on September 16, 1936. It also came 7×270 days solar after the Chinese civil war was resumed on April 20, 1949. No less pertinent is the sequence of 1600 plus 153 days linking July 20-21 to October 1-2, 1949 when the Chinese Communist government was proclaimed and granted Soviet recognition. As previous articles have pointed out, this combination of time-factors marks phases of judgment upon "Israel, mine elect."

Looking forward, the chart connects July 20–21 to November 7, 1956 (1290 days after the Communist government of Laos was proclaimed) and to December 18, 1956, which will be 12 x 1290 days after the outbreak of World War I. Note finally that July 20–21 was itself 1290 days before January 31, 1958, which will be both 7 x 270 days

Also on July 20, Red Chinese Premier Chou En-lai called for a Pan-Asian security bloc "to safeguard the collective peace of Asia."

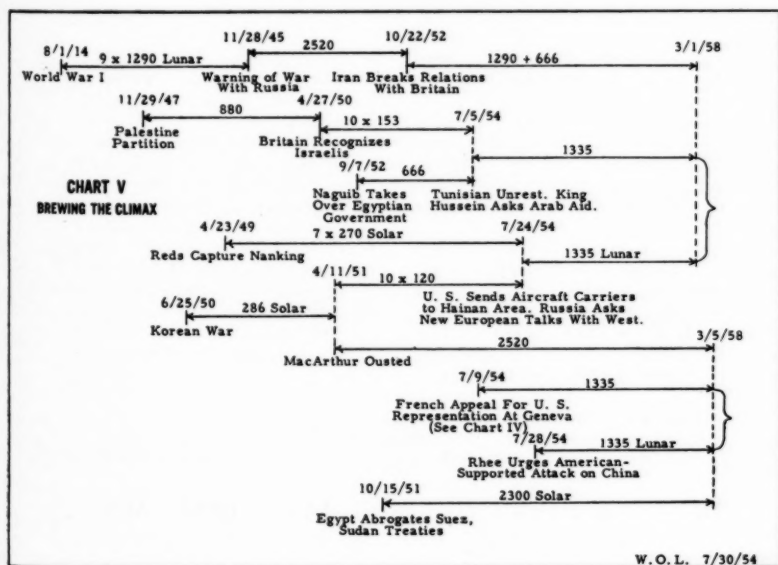
Following the truce, France announced she was granting complete independence to the non-Communist Indo-Chinese states within a week and would help protect them against further Red aggression. Meanwhile, the United States and her major allies rushed plans for a conference to form an Asian defense alliance. And in Cairo, Premier Nasser renewed his pledge to liberate Egypt from all foreign occupation.

These developments came 1600 plus 10 x 153 days after the Moscow Conference closed and 286 days solar after October 5, 1953 when the British rushed troops to Guiana (Chart II).

Tension in the Far East abruptly redoubled on July 23 when Communist fighter planes shot down a British air liner off the South China coast. On the same day the truculent and insatiable Reds demanded the "liberation" of Formosa. Significantly, the date was 2×1600 days solar after the Japanese surrender was signed on September 2, 1945 (Chart I). July 23 was also 1335 days after the November 26, 1950 Chinese Red offensive in Korea.

The United States on July 24 ordered two aircraft carriers to “cover and protect” search operations for survivors of the downed British plane. This was 7 x 270 days solar after Communist armies captured Nanking on April 23, 1949. In addition, July 24 fell a “perfection in warning” interval of 10 x 120 days after April 11, 1951 when General MacArthur was dismissed from his Far Eastern command (center of Chart V).

Meanwhile, Russia made another



effort to kill the proposed European Defense Community. In notes to the Western Big Three she suggested a general conference on European security with the United States as a participant and Red China as an observer.

American carrier planes on July 26 shot down two Communist fighter aircraft which fired on them during a rescue operation over the South China Sea. The date was 1600 days solar after the Chinese-Soviet treaty of alliance was signed on February 14, 1950 (not charted).

British prestige, already hard hit by retreats-under-pressure from Palestine, Burma and Abadan, plummeted yet lower on July 27. An agreement signed on that day provided for the withdrawal within twenty months of all British troops from the Suez Canal Zone. Thus vanished yet another of the stabilizing factors which have held the forces of destruction in precarious balance for many years. Its consequences — even before the evacuation is actually completed — will be incalculable.

The Suez agreement was signed eight times the number of Israel's chastisement (390) after January 10, 1946 when the first session of the UN Assembly convened. It also came precisely 1290 plus 5 x 286 days after February 14, 1947 when Great Britain handed the Palestine problem to the UN.

From July 27 a tribulation period (1260 days) terminates on January 7, 1958, which will be 1600 days after the pro-French Sultan of Morocco was enthroned on August 21, 1953. Finally, the Suez agreement was signed 1335 days before March 23, 1958. This date will be 6 x 286 days after July 11, 1953 when Communist forces made preliminary moves into Nepal and Burma (Chart VI).

South Korean President Syngman Rhee, addressing a joint session of Congress on July 28, proposed that the United States Navy and Air Force support an Asian army of two million men in an attack on Red China. Washington policymakers, fearful of touching off a global atomic war, received the suggestion coolly. Yet their own strategy for curbing the Communist menace was having a singular lack of success.

The Rhee appeal came 1335 days lunar before the March 5, 1958 terminal, which falls 2520 days after

President Truman ousted General MacArthur (Chart V).

On July 29, exactly 1600 plus 666 days after Great Britain evacuated Palestine, the House of Commons approved Prime Minister Churchill's decision to withdraw British troops from the Suez Canal Zone. More than half of the House abstained from voting.

Meanwhile, Communist China rejected American protests against Red plane attacks — returning the actual notes in an unusually brusque action which diplomatic quarters viewed as a deliberate insult. This came 1260 plus 666 days after resumption of the Chinese civil war on April 20, 1949 and 1040 days solar after the Japanese peace treaty was signed (bottom of Chart II).

Divided, confused, and everywhere in retreat, the free world remains oblivious of its dire peril. Yielding little by little, in hopes of averting all-out war, the Anglo-Saxon Powers are being maneuvered into a corner where resistance will be futile. As Senator James A. Duff recently told an American Legion convention in Philadelphia:

"We cannot continue to stand idly by while one great territory of the world after another falls into Red laps. A continuation of this process will eventually make the

Communists so strong that we will not only be isolated but we will be unequal to the might the Communists can control."

Further darkening the already grim outlook is ominous Russian progress in the field of intercontinental ballistic missiles. Within a short time, Washington experts estimate, the Soviet Union will have a guided rocket capable of carrying a hydrogen warhead over a range of 4000 to 5000 miles. Against such a weapon there would be no warning, no defense. Discussing these facts, the columnists Joseph and Stuart Alsop stated:

"It is time — it is past time — to realize that America's traditional invulnerability is not going to last forever, or even very long."

The last fearful ordeal for America and Britain is at the very doors. Even as predicted, the age is ending in tumult, terror and tribulation. It has been a long age of strife and human arrogance, of misery and ruthless materialism. Those who understand God's eternal purposes will not be sorry to see it go. Their hope is in the coming new era of righteousness, in the personal blessings promised those who remain faithful to the end. With intense expectancy they await the imminent dawn.

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Snow-White and Rose-Red

THE TEST of true prophecy is quite simple. If history bears out the events foretold, then the prophecy made is true and acceptable. All of the words of the prophets in the Bible have proven true, even to the events leading up to our modern times. Many of the perplexities that plague us today as a people, and many of our mistakes as well, would be eliminated if we would give our attention to the prophets of Israel. The theory that modern man may stand apart from the prophecies of the Bible is a tragic fallacy, and an expensive one. Those who think they can read the Scriptures and skip the words of the prophets are making the same mistakes which were made by the Pharisees of old.

Much of the prophecy as given in the Bible is tersely expressed, and much of it is dressed in a symbology which veils its interpretation. This is due partly to the limitations of language. When a seer of Israel was given a vision of the future by God, there were no words to describe what he saw. Put yourself in the place of one of the ancient prophets. How would you describe to your fellows an airplane, a tank, a modern battleship or an automobile? It would be more than difficult; it would be almost impossible. It was only natural that these men resorted to parables and the use of symbols, to give their fellows an example of what was to come, of the things they had foreseen. Yet the remarkable fact is that they did choose symbols which would be easily recognizable by people of every language in every generation. They drew upon nature for their illustrations, and often chose birds and animals, for the characteristics of eagles, lions, leopards and bears do not change and are well known by all classes of people.

In the Saxon folk-tales we have a wealth of corroborative material on Israel prophecy. Many details are supplied about events which are previewed in the Bible. These details are for our information; they speak of today. If, as a people, we do not get these meanings from these stories, then we are not accepting our heritage as Isaac's sons (Saxons) and profiting by them. Israel of old was led by chosen

men of God; as a nation her rulers were wont to listen to those holy men and to counsel with them on matters of national policy and decision. When it suited God's purposes, these men gave of their wisdom to rulers foreign to Israel, as witness the choice of Joseph by the Pharaoh of Egypt for his chief counselor and the elevation of Daniel to a like position by the rulers of Babylon at a later date.

Today the United States and the other Western powers are in a dilemma. There is no Joseph or Daniel, and no Elijah, seemingly, to point the way for them in their contest with Russian Communism. Yet the situation today needs a Daniel and an Elijah to lead us successfully out of our difficulties. But, first, we must, as a nation, come to a conscious realization that we are a part of Israel, that we are Manasseh, the second tribe of the House of Joseph, and we share with Ephraim (Great Britain) the birthright of Israel (Gen. 48: 15-22).

With this full acceptance of our birthright, we must pay heed to the words of the prophets of the Bible, and recognize in Communism an ancient enemy of Israel. As a nation this enemy has appeared on the pages of history in many forms. It made its first appearance in the Bible in the valley of the Wilderness of Sin as the Amalekites, the descendants of a grandson of Esau, who opposed the children of Israel in their march to the Promised Land. How Israel prevailed against this foe is the subject matter of chapter 17 of Exodus. As a result of this threat against the throne of Jehovah, the Lord said he would have war with Amalek from generation to generation (Ex. 17: 16).

As the birthright nations of Israel, the United States and Great Britain are blundering along today; they are embattled with the forces of atheistic Communism, not recognizing their ancient enemy *because they do not recognize themselves!* Had the United States known this truth, do you think she would have been tricked in 1933 into the diplomatic recognition of the government of Soviet Russia? Do you think she would have allowed Russian embassies to be established in our

By James Haggart

country, each one of which has proven since to be a spy center? These and many subsequent blunders would have been avoided had she known the nature of her enemy.

In our treatment of the story of "Snow-white and Rose-red" we shall look for the appearance of a new actor upon the stage of Saxon folklore, one that has not been dealt with as yet. The tale parallels the Bible, particularly the events of the 17th chapter of Exodus and the 38th and 39th chapters of Ezekiel, commonly called the "Russian" chapters of the Bible. In these chapters America can be identified as "the land of unwallled villages . . . them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." Great Britain is described as "the merchants of Tarshish, with all the young lions thereof." These nations, and others with them, are pictured as asking of Gog of the land of Magog (Russia): "Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" (Ez. 38: 11-13.) This manner of questioning implies a surprise attack; the two nations cannot conceive that this Russia, which up to a certain point had appeared friendly, will suddenly turn and attack them.

This is exactly the picture we get of the "bear" in our story as he pokes his nose through the door of the cottage, where Snow-white and Rose-red live with their mother, snug against the winter cold. The bear appears friendly and wants only a place by the hearth where he can get warm. The two girls and their mother let him in, and later we see him coming and going like a pet. Does this not coincide with the relations of the United States and Great Britain with the Russian bear, especially from the year 1933 to the present time? The "cottage" which the United States and Britain now share with the Russian bear is shifted to our own shores, to New York, where at the present time the UN is housed. But we are getting ahead of our story. Let us start at the beginning.

From the title we can readily see that our story is related to "The Story of Snow-white." * Snow-white, as the heroine in both stories, is Israel, but in the second story we are introduced to a sister, whose name is Rose-red. As the story opens we get a picture of a "poor widow who lived in a lonely cottage" with her two daughters, Snow-white and Rose-red. We are already acquainted with Snow-white, but who is Rose-red? As we know, the name "Snow-white" was derived from Isaiah who, in his first chapter, described the state of purity and perfection to which Israel shall attain in the latter days:

"Though your sins be as scarlet, they shall be as *white as snow*." (Isa. 1: 18.)

In verse 8 of his opening chapter, Isaiah refers to a *cottage* to which the daughter of Israel shall flee for refuge. Describing the judgment of God on Jerusalem and Palestine, he says:

"Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." (Isa. 1: 7.)

Then, using the symbology of our story, he says, "And the daughter of Zion is left as a *cottage* in a vineyard." Why should the "daughter of Zion" be left, after the destruction of Jerusalem? This "daughter of Zion" can be none other than the tribes of Israel who wandered across the continent of Europe and built themselves small cottages in the faraway islands of Ireland and England.

We therefore surmise that the story opens in England rather than in Palestine. We can also see that our story is a sequel to the story of Snow-white, which began with the wanderings of the ten tribes after they left Assyria. If we can identify the sister of Israel, we can perhaps pinpoint the date of the opening scene in history.

The widow had "two children who were like the two rose-trees." One was named "Snow-white" for the white roses on one tree, and the other "Rose-red" for the red roses that grew on the other tree. Reference to the *rose-tree* here is very interesting as we often speak of the "family tree" in arriving at the descent of a certain family down through the years. The mother of the two girls is the trunk of this family tree, so to speak, and again we recognize

* See DESTINY for June 1953, pp. 197-200.

her as "Tea Tephi," the daughter of Zedekiah. There is here, then, an implication of royalty in regard to both of the sisters, since through Tea Tephi the royal line of the House of David was preserved. We can thus identify Rose-red with the House of David and the House of Judah. Whereas, in the story of Hansel and Grethel,* Israel and Judah were depicted as sister and brother, in the present instance they become sisters.

It was the marriage of Tea Tephi, of the Pharez side of Judah, with Eaochaid, a prince of the scarlet thread, i.e., of the Zarah branch of Judah, that solved the riddle of the two "eagles" — a riddle that had been given out by Ezekiel for Israel to solve (Ez. 17). This was the means chosen by God to preserve the House of David in compliance with a promise He had made to Israel and which He was bound to keep. That the vast majority, even in England, are blind to the fact that the House of David is today embodied in the present reigning House in England does not lessen its veracity, or its importance.

More exactly, history itself announces the presence of these two sisters in England. In a spirited contention of two of the leading houses of England for the throne, we learn of a war called the "War of the Roses." This war broke out in 1455 and lasted to 1485. The two houses in contest were the House of York and the House of Lancaster. The symbol for the House of York was the *red rose*, and that for the House of Lancaster was the *white rose*. While these two reigning houses of Britain cannot represent Israel and Judah directly, yet the presence of these symbols of the roses in English history links our story with England very definitely.

The clans of Judah, by the time they arrived in Britain, were known as the Jutes. The country took the name "England" from the Angles, or Engles, who were of the tribe of Benjamin. "Angeles" is the word for "messenger." It was the tribe of Benjamin that was singled out to carry the message of the Gospel to the Gentiles, and while a small portion of the tribe returned to Jerusalem, a larger number migrated with Judah to England, to give the name to that country which would later take the Gospel to all parts of the world.

England has indeed preached the

* See DESTINY for March 1954, pp. 101-105.

Gospel to all the Gentile world. History proclaims that the Saxons were not just one tribe but, rather, a confederation of tribes. We know, of course, that other tribes of the House of Israel made their way to England's shores.

This story is of interest to all because it contains an account of the "guardian angel," an aspect so familiar in English art and literature.

"Once when they [Snow-white and Rose-red] had spent the night in the wood and the dawn had roused them, they saw a beautiful child in a shining white dress sitting near their bed. He got up and looked quite kindly at them, but said nothing and went away into the forest. And when they looked around they found that they had been sleeping quite close to a precipice, and would certainly have fallen into it in the darkness, if they had gone only a few paces further. And their mother told them that it must have been the angel who watches over good children."

While it is true that a particular office of the angelic host is the guarding of children, in this story, and on a national scale, this angel is the same angel who watched over Israel in England and gave protection in one of her greatest hours of danger. In the 10th chapter of Revelation this angel is announced as "another mighty angel . . . clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth" (Rev. 10: 1-3).

When Elizabeth I took the English throne in 1558 A.D., she had a difficult task before her. Being a Protestant, she re-established the Anglican Church which had been quashed by her predecessor, Mary Tudor, a Roman Catholic. In collusion with the Pope at Rome, King Phillip of Spain tried by various means to recapture England for Roman Catholicism. Being rejected by Elizabeth as her suitor, he assembled the largest fleet ever built in the history of Spain and sailed out to take Elizabeth and England by force. The defeat of the great Spanish Armada is one of the marvels of history, and Elizabeth was the first to acknowledge God's protection over England.

The picture of this protecting angel having in his hand "an open book"

—and a little book at that—indicated the printed Bible. Previous to the era of printing, the Bible had been copied by hand and was necessarily large and cumbersome. With the invention of printing, the Bible became a small book and was soon printed in great quantities. This bit of symbology bespeaks England's role in the spreading of the Word of God. With the efforts of John Wycliffe in the 13th century, England led the way in the translation of the Bible into the native tongue. By 1535 a complete translation was effected by Miles Coverdale, whose work was based partly on Wycliffe's and William Tyndale's translations. On the continent the hunger for the Word spread and Luther, Calvin and others made translations of the Bible into German and French. The fire of religious fervor was caught up in the great Reformation movement, which has since spread around the world.

In our story the experience with the guardian angel was followed by a picture of peaceful tranquillity:

"Snow-white and Rose-red kept their mother's little cottage so neat it was a pleasure to look inside it. In the summer Rose-red took care of the house. . . . In the winter Snow-white lit the fire and hung the kettle in the wrackin."

The busy household activities of the two sisters suggest the busyness of England with building up her industries and her trade. She prospered under Elizabeth as she never had before. With the Bible being widely read, the ability of Israel to witness to God's blessings knew no bounds. The secret of this national affluence lay not only in the protection of the guardian angel but also in the willingness of Israel to go forth and preach the Gospel. The sun did not shine where you did not find Englishmen, and not only the colonist but the ship's captain too carried under his arm the "little book"—the Bible.

The esteem with which the English people looked upon the Bible is reflected in subsequent passages:

"In the evening, when the snowflakes fell, the mother said, 'Go, Snow-white, bolt the door,' and then they sat around the hearth, and the mother took her spectacles and read aloud out of a *book*, and the two girls listened as they sat and span. And close by them lay a *lamb* upon the floor, and behind them upon a perch sat a *white dove* with its head hidden beneath its wings."

Here in this passage we have the symbols of the Bible, of Jesus Christ and of the Holy Ghost, working together as a leaven which was meant to spread through the whole loaf, *i.e.*, the world. Here, coupled with the reading of the Bible, is the descent of the Holy Ghost and the Spirit of Jesus Christ upon the reader, filling him with a desire to live according to the will of God and to follow His commandments. There is hardly a more peaceful scene than this in all literature, nor one which venerates more the nurturing strength to be gained beside the English hearth.

Then there was a disturbance, a knock upon the door, and "Rose-red, pushing back the bolt, met face to face—a *bear*! The bear began to speak and said, "Do not be afraid, I will do you no harm! I am half frozen, and only want to warm myself a little beside you!"

Here for the first time we are introduced to the symbol of the *bear*. If we comprehend the meaning of this symbol in all of its varied implications, we shall arrive at the meaning of a prophecy that will enlighten us on modern affairs. To begin with, let us search the Bible and see where we find the same symbol of a bear.

In the 7th chapter of Daniel the account is given of a dream Daniel had of "four great beasts, diverse one from the other":

"The first was like a lion, and had eagle's wings. . . . And behold another beast, a second, like to a bear. . . . After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl. . . . After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." (Dan. 7: 4-7.)

We are apt to think of the beasts in Daniel's vision as a reiteration of the Babylonian Succession of Empires as given in the second chapter of Daniel. To Nebuchadnezzar was given a preview of the seven "times" of Gentile rule, beginning with his own kingship and continuing into Roman times and beyond. But the vision given to Daniel was an explanation of the *forces at work inside of those kingdoms*, which extended on beyond the Roman Empire to our own times. Even Daniel could not quite grasp the whole meaning of the

vision, for he wrote: "As for me, my thoughts greatly upset me, and my face changed color; but I kept the matter in my mind" (Dan. 7: 28, *Smith & Goodspeed Trans.*). It appears plain that he could understand the nature of the first three beasts, but the fourth beast "which was diverse from all the others" greatly perplexed him.

To compare the fourth beast with just the Roman Empire is to fall far short in our comprehension of the scope of the vision. Imperial Rome has long ceased to exist as such and Papal Rome, as a political entity, has shrunk to the confines of the Vatican at Rome. Since we know that the Ancient of Days has not yet taken his place in judgment, as described in verse 18, we know that the ramifications of this mysterious "kingdom" exist in the world today and shall answer to judgment in the days ahead.

We cannot look for this beast of dreadful form, therefore, in any one nation today, but we shall discover it embodied in an international system of great power and influence, working through all nations without regard for boundaries or language. This was seen by Esdras in vision as an eagle:

"And I saw that all things under heaven were subject unto her [the eagle] and no man spake against her, no, not one creature upon earth." (II Esdras 11: 6.)

This description of the sway of the eagle defines the secretive absolutism which holds in silence those men in high authority who could speak out, but fear to do so. Millions today, even the educated and seemingly well informed, live on in complete ignorance of this power gnawing at the vitals of their freedom; they little suspect the enslavement being planned for them. As foreseen by the Prophet Esdras, those who see and know, and could warn the innocent of these nefarious plans, are strangely silent.

Let us not confuse the symbols. The symbol of the bear represents but one of the several aspects of this hidden power in the world. Added to the rending power of the bear is the swiftness and cunning of the leopard, the strength and courage of the lion—all united and conjoined to make the fourth beast the most terrible and ominous of them all. The fourth beast runs rampant throughout the world today; his ugly body is sprawled across the globe.

It is the same beast mentioned in

Revelation, which is to be bound and thrown into the bottomless pit. This beast is best described as a cruel, insatiable money system; it includes the satanic device of usury (interest) whereby whole peoples are laden with debt and the individual is almost completely occupied with keeping body and soul together and keeping a roof over his head. Answerable to this unseen power are the various governments of the world, and every senator, every representative, every member of Parliament knows it, but will not admit it. Its plans are carefully laid and secret, but the effects are apparent and widespread. It plays one nation against another, like chessmen, in order to gain its ends.

The nation which has so swiftly and recently emerged as a great world power is playing well the role of the bear. Her armies have taken Poland, Lithuania, Estonia and half of Germany and Austria. By the swipes of the Northern Bear's paw, either by force or by treachery, Czechoslovakia, Roumania, North Korea, Manchuria, China, Tibet and a part of Indo-China have been added to the list of satellites.

It is obvious to all who are watching and alert that Russia, in her quest for power, most nearly fits the description of the bear as a part of the subtle, sinister force abroad in the world today. Just as the enemy of Israel, in her day of dispossession, was Assur, the same old enemy faces her today in new occidental dress. For the occidental spelling of the word, ASSUR, betrays Israel's enemy today: RUSSIA! Interject an "i" in the word "Assur" in reverse and you have RUSSIA! Using the cruel, Asiatic methods of conquest, even to the annihilation of peoples by transporting them bodily to Siberia, we can see that Russia answers well to the symbolism of the bear.

In our story, the mother had sympathy for the bear and called to the two hidden children, "Come out, the bear will do you no harm, he means well." That the bear was cordially accepted by the mother is something of a mystery to us here, yet might it not allude to intermarriages in the House of David with the ruling houses of Europe and Russia? At one time the Czar, the Emperor of Germany and the King of England were all cousins. This would be on the positive side. It would allow for the attitude of the mother, who wanted her children to associate with the bear.

On the negative side this cannot mean anything but the gradual acceptance and employment by Israel of the Babylonian system of money and credit. Usury, a practice which King Alfred had vigorously outlawed in his day out of respect for Israel law, was practiced more and more in England. The breaking of this law of God alone has been the cause of much of the tribulation and sorrow that has come upon the Israel people. Whether they are in ignorance of or have disdain for their origin, the fact remains that the Israelites entered into a covenant with their God, and as long as they break His laws, there will be a penalty for them to pay.

To continue with the story, the two sisters had three encounters with another strange creature, this time "a dwarf with an old withered face and a snow-white beard a yard long." As they went to the forest for firewood they came upon this dwarf, whose beard was caught in the crevice of a tree, "and the little fellow was jumping backward and forward like a dog tied to a rope."

Thinking what to do to free the dwarf, Rose-red pulled her scissors out of her pocket and cut off the end of his beard, causing the dwarf to rail at her for doing so. This part of the story coincides with that period in English history when Henry VIII broke off relations with the Pope of Rome and pocketed for himself all of the money that had been flowing toward Rome. It might well have been his boast that he "bearded the Pope!" Here, for the first time, we are introduced to a characterization of the Pope of Rome, and there is no mistaking him for he carries with him a bag full of gold and precious stones. The Pope, as it were, got his beard caught in the crotch of a stout English oak; in getting free he lost part of his beard.

In Daniel 7: 20 we can identify the Pope as a "horn" that came up among ten horns, "and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." In our story also he has a definite role to play as it relates to Israel, and to the bear, as we shall see.

The children came upon the dwarf a second time, and on this occasion he had gone fishing and got his beard caught in the fishing line and couldn't get loose. "Just then a big fish bit, and

the feeble creature had not the strength to pull it out: the fish kept the upper hand and pulled the dwarf toward him." Again the children rescued him. They tried to pull him loose but without success, so once more they cut his beard, much to the anger of the dwarf.

This fishing scene alludes to the attempt of the Pope to subject the English to Roman rule by inciting Philip of Spain in 1588 to build his Armada and sail for England as aforementioned. However, as events proved out, the fish the Pope had on his hook was too big for him. In fact, this fish almost pulled him into the sea. The Invincible Armada suffered total defeat and again England had "bearded" the Pope. The use of the symbols of water, a fishing line, a hook and a fish clearly associate this passage with that period in English history.

There was a third encounter with the dwarf, this time when the mother sent the children on an errand to the town to get needles and thread, "and laces and ribbons." They had to cross a heath on the way to town and there they spied a large eagle attempting to carry off the dwarf. "The children, full of pity, at once took tight hold of the little man, and pulled against the eagle so long that at last he let his booty go. As soon as the dwarf had recovered from his first fright, he cried with his shrill voice, 'Could you not have done it more carefully? You dragged at my brown coat so that it is all torn and full of holes, you helpless clumsy creatures!' Then he took up a sack full of precious stones and slipped away again into his hole."

Here again we find a curious departure from the usual pattern of the Saxon folk stories. When in history did the English again come to grips with the Pope? It was not a direct contact. We will understand this if we identify the eagle which was attempting to carry off the dwarf. In 1796 a tide of war swept over Italy and the French general, Napoleon Bonaparte, crossed the Alps and defeated the Austrians, who had control of most of Italy. Napoleon established there the Kingdom of Italy, with himself as king. With Rome in his hands he took the Pope and threw him into prison. He claimed for himself the ancient power of the Caesars. At his coronation his sceptre carried at its crest the golden figure of the Roman eagle and, as King of Rome, he can clearly be identified with the eagle in our story.

As a result of the battle at Waterloo in 1815, the English and the Prussians joined to crush Napoleon and break up his empire erected on the continent. The Papal states were returned to the Pope who, though briefly deposed, was reinstated. But the prestige of the Roman Church, the temporal rule that had been accumulated by the Pope, was definitely affected. Indeed, the dwarf had had many holes torn in his clothes, and he was ready to crawl into his cave again and rest for a while.

Thus we see what is so graphically enacted in fairy-tale form in the saving of the dwarf (the Pope) from the talons of the eagle (Napoleon Bonaparte) as the eagle sought to carry him away (had the Pope deposed and thrown into prison). While England had no desire to rescue and reinstate the Pope, she had the effect of rescuing him when she sought to squelch the ambitions of the French dictator, Napoleon, at Waterloo. It is for this reason, possibly, that the dwarf felt no particular gratitude to Snow-white and Rose-red for rescuing him, since he was rescued out of a sense of humanity by the two girls rather than for any other reason.

As the children were crossing the heath on their way home, the final incident occurred:

"They surprised the dwarf, who emptied out his bag of precious stones in a clean spot, and had not thought that anyone would come so late. The evening sun shone upon the brilliant stones; they glittered and sparkled with all colors so beautifully that the children stood still and looked at them.

"Why do you stand gaping there?" cried the dwarf, and his ashen-grey face became copper-red with rage. He was going on with his bad words when a loud growl was heard, and a black bear came trotting towards them out of the forest.

"The dwarf sprang up in fright, but he could not get to his cave, for the bear was already close. Then in the dread of his heart he cried, 'Dear Mr. Bear, spare me, I will give you all my treasures; look, the beautiful jewels lying there! Grant me my life; what do you want with such a slender little fellow as I? You would not feel me between your teeth. Come, take these two wicked girls, they are tender morsels for you, fat as quails; for mercy's sake eat them!' The bear took no heed of his words, but gave the wicked creature a single blow with his paw, and he did not move again."

Needless to say, the above quoted section of the story involves us in prophecy, as the story relates to historical trends and happenings of a future

date. This enmity between the two aspects of the Babylonian System symbolized by the dwarf and the bear points us to statements made in the 17th chapter of Revelation:

"And the ten horns which thou sawest upon the beast, these shall hate the whore [Mystery, Babylon], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Rev. 17: 16-17.)

Certainly the Pope at Rome and the entire Roman Catholic Church fiercely detest and fear the voracious Russian bear to the north. Russian Communism is a growing menace in Italy, for it is realized that with one swat of his paw, the bear could topple the Pope from his throne. That the present Pope of Rome realizes this pending danger is evident: it has been recently reported, that, as he looked from his Vatican window over the river below, he remarked, "Not much more water will flow under the Tiber bridges before I am martyred in Rome."

However, as our story approaches its climax, we find the characterization of the specific aspect of the bear merging into the larger interpretation of the Beast System and its political, economic and ecclesiastical phases. In this respect both the bear and the dwarf may be considered as in the category of MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. The heart of the system is its enormous wealth and a very substantial contribution to this is made by the material assets of the Roman Church which are beyond calculation. The bag of jewels was most appropriate to identify the dwarf in our story with the Pope, for no collection of jewels and fine vestments can compare with the accumulation within the vaults (the dwarf's hole) of the Vatican at the present time. In the relationship of the Vatican to the whole Babylonian System, its economic power is more vital to the system than its ecclesiastical power, regardless of the fact that this is also very great.

Immediately after his final tussle with the dwarf, the two girls ran up to the bear:

"And when he came up to them his bearskin fell off, and he stood there a handsome Prince, clothed all in gold. 'I

am a king's son,' he said, 'and I was bewitched by that wicked dwarf, who stole all my treasures. I have had to run about the forest as a savage bear until I was freed by his death. Now he has got his well-deserved punishment.'

We become involved here in the highly-meaningful complexity of this unique folk story, the interpretation of which is no less intricate than the symbology of the Book of Revelation in the Scriptures. Undoubtedly, the author of the Saxon tale deliberately paralleled the Scriptural method of employing figurative language to conceal and at the same time reveal a hidden meaning. However, we can get our bearings here by referring to the 18th chapter of Revelation which deals with Babylon the Great. The shedding of the bearskin is simultaneous with the demise of the dwarf and the exclamation in Revelation 18: 16-17 is applicable here:

"Alas, alas, that great city [Babylon the Great], that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought."

By the handling of its characterizations, our story subtly suggests that a terrific blow will be struck at the foundation of Roman Catholic power, which lies partly in its economic power. But further than that, in striking that blow, the Babylonian System itself will be utterly destroyed, thus setting the world free from its slavery, just as the "prince" was released from the bearskin. The righteous system will then be revealed by the manifestation of the person of the Prince, the King's son — who is Jesus Christ!

The righteous system, in its governmental, economic and religious aspects, does not emerge from the Babylonian System, however. The righteous system was given to Israel at the outset of their establishment as the Kingdom of God on the earth at Mount Sinai. But in succeeding generations, especially after their gentilization following their captivities and dispersal among the nations and the rise to power of the Babylonian Succession of Empires, there was a fast-growing incrustation of Babylonian influences which eventually overcoated their righteous laws with a hard shell of pagan practices (the bear's skin) never ordained or approved by God.

In the final struggle the dwarf pleaded with the bear to spare his life and turn instead on the two girls:

"Come, take these two wicked girls, they are tender morsels for you, fat as quails; for mercy's sake eat them!"

This depicts the last desperate attempt to engulf the nations of Israel in the final destruction of the Wanton System. However, the restoration of Israel as a prince, ruling with God, is assured. This takes us back to the experience of Jacob at the Brook Jabok, when he wrestled with the Angel in the night and his name was changed to Israel:

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32: 28.)

Added to this is the fact that the Prince of Peace Himself shall intervene

to save His people. We read in the story that Snow-white was married to the Prince "and Rose-red to his brother, and they divided between them the great treasure which the dwarf had gathered together in the cave." Compare the implications of the possession of the "great treasure" with the statement in Daniel 7: 18:

"But the saints of the most High [resurrected and restored Israel] shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Compare also the reign of the Prince with the coming of our Lord Jesus Christ to take the throne of His Kingdom:

"I saw in the night visions, and behold, one like the Son of man came with the

clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13-14.)

In the Book of Revelation the story ends on the same triumphal note, culminating in the marriage of the Lamb and His Bride — even Israel! The great marriage day of the Lord is the grand finale of the Bible and an invitation to the Supper with the Bridegroom, which precedes the wedding ceremony itself, should be the aspiration of every Christian. The calling of the guests to the Supper is still future, but who shall say how far future?

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ABOUT THE AUTHOR

Dr. William J. Hale is at present Research Consultant of the Dow Chemical Company in Midland, Michigan, in which he was formerly director of organic chemical research. He is the recipient of an honorary LL.D. from Miami University, and was awarded a Traveling Fellowship in Chemistry from Harvard University. He was Professor of Chemistry at the University of Michigan for fourteen years, until 1919, when he entered the industrial chemical field. He was Chairman of Division Chemistry and Chemical Technology of the National Research Council in Washington from 1925 to 1927. He is a Fellow of the American Association for the Advancement of Science; a Member of the London Chemical Society, the American Chemical Society, and many other American and foreign scientific and technical societies.

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The Bible



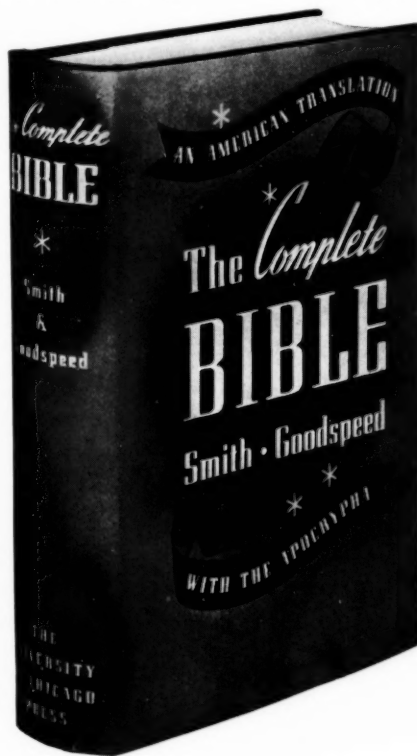
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